Evangelical Christendom

"Known unto God are all His works from the beginning of the world." Acts xv. 18.

January-March, 1943

A Truly Catholic Platform*

By BISHOP MANN,
formerly Bishop of Kyushu, Japan.
Assist. Bishop of Rochester.

After I came back to this country from Japan I was invited to preach on the first Sunday in the year in connection with the Universal Week of Prayer. I mentioned as an interesting fact the World's Evangelical Alliance was just as old as the oldest member of that congregation! I was tackled by the Vicar of the parish in the vestry afterwards. He said, "Did you realise that you had in the congregation So-and-So who is ninety-five years of age?" I replied, "Yes, and that is exactly why I began my sermon in that way, because I knew the World's Evangelical Alliance was in its 96th year." That is a wonderful record. If the Alliance had nothing else to its credit but the continuation of the Universal Week of Prayer, now observed throughout the world with such enthusiasm, and yielding such encouraging results, it would have justified its existence!

But, in addition to that, we have the long record, year by year, of the work which, under God, it has been able to undertake. From the far distance of the Far East I have always admired the ability of the General Secretary, Mr. Martyn Gooch, to rope in one and another. He has created a truly "catholic" platform—using that word in its splendid meaning, and not in the restricted meaning that so many would impose upon it. I know of few platforms which are quite so "catholic" as that of the World's Evangelical Alliance, and "catholic" because it is "evangelical." One is so thankful for the real and true unity that is the basis of all the work of the Alliance, because it is founded upon Evangelical Truth. I belonged to an organisation that set itself on one occasion to define that term "evangelical," and we found it difficult. But in the end we fell back upon the implications of that verse in Titus ii.: "The great God and our Saviour Jesus Christ." We felt that if the Church could accept that phrase, with all its implications, without, in any way, trying to reduce them or explain them away, then that Church would have a claim to be evangelical and it would have a claim to have the qualification to belong to our organisation. I should, however, like to take as an alternative the phrase in the Resolution that I am moving, namely, that we count as Evangelicals all "Who follow Christ Jesus as Saviour and Lord." It is because this is the basis of the work of the Alliance that I am glad and proud to serve it. The World's Evangelical Alliance has always insisted that anything worthy of the name "alliance," anything that can truly be called an "alliance" must has that spiritual basis: that an external alliance can never hold people together: but that the one form of alliance that is worth anything, and that holds and persists is union that is based upon faith in the living Lord.

I want to suggest three ways in which that unity persists. The first is that it persists across all the borders, all the boundaries, that separate one denomination from another, one Church from another. I think of those great statements put out by the Conferences at Jerusalem and Madras. They were simply explanations, in a way, of the still greater statement in Ephesians iv. where St. Paul so wonderfully describes our unity in the Spirit in terms of our faith in the Triune God. I look back to two scenes. One is a gathering of some hundreds of missionaries in the Japapanese summer resort, Karuizawa, at the base

* Address given at the 96th Annual Meeting.

of Mount Assama. I remember how one of the members stood on the platform and gave a very simple description of the things that united us. It was so simple and yet so moving that one felt, as it were, the breath of the Spirit of God passing over that great hall. These were the things that made us one at that time. I was not sure of the particular Communion to which he belonged, but we all realised that we belonged to the communion of Christ, to the fellowship of the Holy Spirit. Recalling that day, and other similar experiences, one realises the tremendous strength of a unity that is based upon a common faith of that kind.

The other scene that I recall is that of the morning devotions that commenced our day's work at the Madras Conference, when one and another stood on the platform in the beautiful hall and led us in worship. And, as often as not, the denominational connection of that leader was not generally known. Yet day by day there was that strong sense of "the unity of the Spirit" being maintained in "the bond of peace," that bond which joined together even delegates from countries which were then actually at war.

Secondly, I would say that this union which is based upon a living faith in the living Lord is a union that persists in spite of physical restraint. It may be true, as Dr. Temple, Archbishop of Canterbury, said in the missionary sermon that he preached at his enthronement, that a German victory would mean an end to the ecumenical movement, as we know it at present. It is certainly not true, as he was erroneously reported to have said, that a German victory would mean an end of the Christian faith(!) because the whole story of the Christian Church is of the persistence of faith, and the persistence of this real unity in spite of physical restraints that may be imposed upon it, and upon Christian men and women.

It is one of the purposes of the World's Evangelical Alliance to labour to maintain religious liberty for all people by which is meant liberty of conscience and worship. Never did we need to be more active than to-day in restoring liberty, in some cases, and in maintaining liberty in others. Never were such strong attempts being made, as they are to-day, to persuade people, by all the terrible power of that modern weapon of propaganda, to believe the things that their Government wish them to believe. The Alliance can do nothing more vital and useful than to continue its noble efforts to safeguard liberty of conscience and worship in every country of the world, and that includes our own. Liberty can be maintained only at the cost of eternal vigilance, and that vigilance is required even in this Christian country, unless our religious liberties are gradually to be filched from us.

Thirdly, and lastly, this unity of the Spirit, this fundamental union of Christian men and women everywhere, is something that persists, in spite of political differences. I use the word "political" deliberately, because it is said that the Alliance does not interfere with political matters. But that has got a double implication, because it means, surely, that political affairs are not allowed to destroy this spiritual union that we ~~enjoy~~ == Christian men and women. And here I am very anxious that I should not be misunderstood, and so I hope you will allow me to say a word of personal explanation. The last ten years of my missionary service has been in Japan. I lived in a country of whose political actions I could not approve. Yet during those ten years I found myself with increasing responsibility, and, in a sense, with an increasing sense of deep spiritual fellowship with the people amongst whom I was privileged to live. There was no hope of removing that sense of political difference. The opinion as regards the Japanese action in China was so different, whether it was viewed by the Japanese Christian, or the British Christian, that there was no hope, humanly speaking, of removing that political difference. So that, in a way, we were driven (I think by the Spirit of God) into a deeper fellowship in Jesus Christ, and into a fellowship that persisted and grew, and which survives even to-day. I have been deeply distressed to find in Christian circles unguarded ways of speaking about our enemy, Japan, which, I think, does despite to this fundamental truth of the unity that exists between all Christian people wherever they are to be found. That fact is emphasised in the Resolution that I am moving, because the reference is "to all *in every land* who follow Christ Jesus as Saviour and Lord." That must be true of those in every land, whatever their political opinions. However mistaken we may consider them to be, so long as those people are in Jesus Christ they are one with us. I do plead

with my fellow Christians, as I seek to live out the implications of my own experience of the last ten years, that we shall not allow such considerations to destroy this sense of unity, and of fellowship, but that we shall seek to maintain it by prayer, knowing that this is one of the greatest contributions that we can make to the cause of Christ's Kingdom during these difficult days. We are condoning nothing, but we are seeking to maintain "the unity of the Spirit in the bonds of peace," a peace, not such as the world gives, but a peace such as our Lord Jesus Christ gives. This seems to me to be a Christian duty. As members of the World's Evangelical Alliance it is particularly incumbent upon us that we should recognise that this unity of Christians persists, notwithstanding the barriers of political differences, wherever there are men and women who acknowledge Jesus Christ as Lord and Saviour, and seek to follow Him, who though we may differ from them in regard to their political views, yet are seeking to follow Christ in sincerity and truth.

Headquarters Notes

Universal Week of Prayer. This, the first issue of EVANGELICAL CHRISTENDOM for 1943, is being posted on the eve of the Universal Week of Prayer. We ask the individual interest of all readers in the London and local gatherings for united Prayer, and at a time when Prayer, and continuance in Prayer, with Thanksgiving, is the duty of all Christians. Never was an appeal for Prayer more influentially commended by Christian Leaders at home and abroad than that which has been circulated by the World's Evangelical Alliance for use in 1943. We rejoice at the reception it has received from those who occupy high positions in all the Protestant Churches and rely upon local ministers and laymen to summon the faithful of their flocks to meet in centres for united pleading with God for blessing. We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting upon God, but for coming together with one heart and mind to make our requests known to Him. For nearly a century this Week of Prayer has been a time of glad fellowship and never at any time in the history of the Alliance has there been greater need of fellowship in the Gospel. To-day Christendom is faced by dangers of an unprecedented character. The whole world is in travail and the new world that is being brought to birth must either avow and follow Christ or lapse back into the awful condition described by the Apostle "without God and without hope." Only God can bring the peoples to the feet of the Cross and He is willing if we faithfully serve Him to give us even richer blessing than He has bestowed on His people in the past. Let us plead for spiritual revival, and for a place to be given to confession and repentance. But we must be willing to wait on Him. We must be ready to hear His voice and obey His will. Is it not His will that His children should consecrate to solemn prayer the New Year to His service and will not the fact that those who serve Him in different folds come together as sheep of the one Flock of the great Bishop of their souls be an act of loving fellowship pleasing in His sight? We hear the words of our Master: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." When these words ring in our ears and our hearts witness to the great things He has done for us, we can "thank God and take courage." Therefore in the spirit of triumphant faith and consecrated trust in our Master let us all, so far as lieth in us, prepare to make the Week of Prayer a season of real unity and united supplication to our Heavenly Father.

Central London Arrangements. The following are the arrangements for the Central London meetings, special attention being drawn to the hour of meeting (except on Monday, when it will be 12.15 p.m.), which is 12.30 p.m.

Monday, January 4th, at 12.15 p.m.—St. Mary Woolnoth, Mansion House, E.C. New Year Civic Service. The Lord Mayor of London and the Sheriffs will attend. Address by Rt. Rev. Bishop J. C. Moon.

Tuesday, January 5th, at 12.30 p.m. Livingstone Hall, 42, Broadway, Westminster, S.W. Chairman, Rev. A. M. Chirgwin, M.A. Address, Rev. W. F. P. Chadwick, M.A.

Wednesday, January 6th, at 12.30 p.m.—Central Hall, Westminster. Chairman and Speaker, Rt. Hon. Ernest Brown, M.P.

Thursday, January 7th, at 12.30 p.m. C.M.S., Salisbury Square, Fleet Street, E.C. Chairman, Rev. M. A. C. Warren, M.A. Address, Rev. W. J. Noble.

Friday, January 8th, at 12.30 p.m. The Bible House, 146, Queen Victoria Street, E.C. Chairman, Rev. A. H. Wilkinson, B.D. Address, Mr. Hugh Redwood.

Saturday, January 9th, at 3.30 p.m.—St. Paul's Cathedral. "United Nations." Service of Prayer and Thanksgiving. Address by the Archdeacon of London.

"United Nations" Service in St. Paul's Cathedral. We hope our readers in Greater London will make every possible endeavour to attend the unique service arranged to take place in St. Paul's Cathedral on the Saturday afternoon, January 9th, at 2.30 p.m. Representatives of fourteen nations will attend this service, and some of them will take part in Prayer. The service throughout will be in English, and the Address will be given by the Archbishop of London, the Ven. E. N. Sharpe. Among the hymns to be sung at this service will be Luther's hymn, "A mighty fortress is our God."

Bible Teaching in the Schools. The Executive Council of the Alliance have forwarded to all responsible authorities the following resolution, adopted at their November meeting:—

Bible Teaching in the Schools

"The Council of the World's Evangelical Alliance wish to associate themselves with the recent statement of the General Committee of the British and Foreign Bible Society, expressing the hope that 'in any settlement of the problem of religious education in the schools, effective teaching of the content and meaning of the Bible shall be given its proper place. Also, 'that a sound understanding of the Bible and faithful response to its message are the foundation of Christian education, life and character.' The Council have noted with thankfulness the personal interest and influence of the Minister for Education on the grave subject of religion in our schools, and express the hope that his recommendations concerning the place of the Bible in all schools in this country and throughout the Empire will be accepted and acted upon by all concerned with legislation, and thus give effect to the maintenance of definite teaching of the Bible, which alone is able to make wise unto salvation, through faith in Christ Jesus."

The Nation and the War: The Central Hall Meetings. With the advent of earlier blackout hours and regulations the hour of meeting had to be changed from evening to afternoon, and commencing with the October meeting it became 12.30 p.m. This hour will continue each month until next April. In the meantime the attendances (on the first Wednesday of each month) have been encouraging, and the proceedings throughout uplifting. We present as usual a brief résumé of the proceedings as reported by our Special Commissioner:

The October Meeting

Citizens' Meeting for Prayer, Mansion House, October 5th.

It was a matter for deep thankfulness that so splendid a gathering filled the Mansion House, London, E.C., on Monday, October 5th, and everyone present felt that the Lord Mayor in calling the meeting had thus given a powerful impetus to the spiritual life of the nation. His Chaplain, Prebendary J. H. J. Ellison, conducted the opening devotions, and prayers were subsequently offered by the Rev. W. L. S. Holland, Mr. McAdam Ritchie, Mr. Arnold S. Clark, the Rev. W. H. Aldis, and the Rev. Sir Charles Rentinck. Meeting, as we were, at the very centre of the Empire, it was appropriate that prayer should be offered "for this ancient and royal city" that to the leaders of the nation there might be granted a vision of it fair as it might be, a city of righteousness, where none shall wrong his neighbour, and where evil and poverty shall be done away. Then, with our eyes on the far horizons, we remembered before the Throne of Grace the suffering peoples in enemy-occupied territory, for whom life had become a tragic and deadly thing. "Put away from us hurtful and hurtful things; grant that our people may be characterised by that righteousness which alone can exalt a nation." "May the victory, when it comes, be so manifestly of the Lord that all human boasting may be silenced." Such were some of the petitions presented before the Lord by those who thus interceded on behalf of those present.

The Lord Mayor who had an important engagement to fulfil, was able to deliver a brief address before asking the Lady Mayoress to take his place in the chair. He welcomed very warmly those who had come for that brief interlude for prayer, and the seeking of divine help and guidance in these days of difficulty and danger. "In this hour of prayer," said the Lord Mayor, "it is not for the day that we pray, but for guidance and courage to face the overwhelming problems which lie ahead. Without the divine support and leading we are helpless, and shall only drift from blunder to blunder, and from chaos to chaos in a world stricken by war and perplexity." He was deeply moved and pleased that the meeting for prayer had been held under his roof, continued the Lord Mayor, and he assured them that in the near future fresh movements would emanate from there which would, he believed, find an echo throughout the land. "May this meeting be a fresh incentive and encouragement to us to go out and to lead our fellow citizens to put on the whole armour of God."

Gen. Sir William Dobbie, at the request of Mr. Martyn Gooch, expressed the thanks of the meeting to the Lord Mayor and Lady Mayoress for having placed the Mansion House at their disposal. They could not over-estimate the importance of prayer, said it was a grand thing that the Lord Mayor, during his year of office, had not failed to recognise its importance, but had called upon his fellow citizens to seek the help of God in the conduct of the war. The address given by Dr. John Short (Bournemouth) is included on later pages.

November Meeting
Central Hall, Westminster, S.W., Wednesday, November 6th.

At the Central Hall, where the usual monthly meeting was held, Prayer for the divine guidance was the compass with praise for past mercies. The meeting began at 12.30, and lasted for three-quarters of an hour, and this change of time made it possible for business people, during their lunch hour, to attend. The Rev. Dr. Sangster conducted the choir, and gave a brief address (on here page), and Mr. Martyn Gooch (Secretary of the Alliance) took the opportunity of expressing the thanks of his Council, and of those who regularly took part in the monthly meetings, to the trustees of the Central Hall for making it possible for them to meet there month by month. Some might think, said Mr. Gooch, that they met to pray only for victory; of course they prayed for victory, but their earnest desire was that that victory might be ushered in by a great spiritual revival.

Among those who led in prayer were the Rev. G. F. Cranwell, Mr. W. McAdam Eccles, and the Rev. W. P. F. Chadwick. Intercession was made on behalf of those in places of responsibility in the nation's life, for the men of the Forces in places of peril and danger, for the needs of the prisoners of war, for the cleansing of the national life, and for the dawn of the day of peace. In guiding the intercessions at the close of the meeting, Mr. Gooch called forth praise to God "for the homely things of life, for the laughter of little children, for the spirit of humour in their people, for real and lasting friendship, for all good men and women who were making it easier for them to believe in God, and to hold on to the things that mattered."

December Meeting
Central Hall, Westminster, Wednesday, December 2nd.

It was appropriate, having in mind the encouraging war news of the past month, that the meeting for Prayer held in the Central Hall, Westminster, under the chairmanship of the Chaplain-in-Chief of the Royal Air Force, should have had as its keynote praise and thanksgiving to God for the mercies that He has shown our nation and its Allies, and for the new hope which has filled our hearts. Mr. Martyn Gooch read the first ten verses of the 9th Psalm, which was, as he said, "a passage of praise to God." Later in the meeting he thanked the Chaplain-in-Chief for sparing the time from his busy life to preside at this central gathering for united prayer on behalf of the nation.

The Chairman was supported on the platform by the Rev. Dr. J. W. Ewing, who opened the meeting with prayer for "A peace that shall be righteous because founded on justice." The Rev. R. Liddell, T. G. Hulme, Myron A. Spencer, and E. J. Pobo-Connor—all representing various Churches, and yet one in spiritual unity—also led in prayer on behalf of the suffering peoples of the world, and for our own nation that in the fire of affliction we may become a people after God's own heart.

New Publications. The publications of the Alliance, which are announced, are of importance at this time, and we commend to our readers those mentioned in the attached list to be found on the back page of the cover of this issue of EVANGELICAL CHRISTENDOM. Two new booklets have just been issued—"God and the War"—the Need for a National Change of Heart. The Address by Lt.-General Sir William Dobbie, given at the Central Hall, Westminster, on September 2nd (price one penny), "The Challenge of Our Times—the Need of Unity, Faith and Prayer" is the Address given by Dr. John Short at the Mansion House, on October 5th (price twopence). A reprint has become necessary of the stirring address by the late Bishop E. A. Burroughs (of Ripon): "The Spirit of England—what England Needs To-day" (twopence).

Reception to Sir William and Lady Dobbie. The Reception Rooms at the Alliance House were recently the scene of a necessarily restricted gathering in honour of Lt.-General Sir William Dobbie, late Governor of Malta, and Lady Dobbie.

The Moderator of the Presbyterian Church of England, the Rt. Rev. J. Chalmers Lyon (Hon. Secretary) presided, and welcomed the guests. General Dobbie gave an account of some of his experiences in Malta, and Lady Dobbie followed with a most interesting description of the women of Malta, and of the bravery of all on the island during the intensive air raids. In proposing a vote of thanks to the speakers, the General Secretary, Mr. H. M. Gooch, referred to the great spiritual incentive which was one result of the testimony of General Dobbie among the Churches of this country since his retirement as Governor-General of Malta, and among those who took part in prayer were Bishop Mann, and the Chaplain of the Fleet, Archdeacon Crick. Among others present were the Dowager Lady Buxton, Lady Rentoul, Lady Thurlow, Lady Stuart, Lady Leonard, Admiral Hunter, General Sir Beauvoir de Lisle, Rev. E. F. V. Scott, Rev. Stanley Barton, Mr. McAdam Eccles, Rev. J. Russell Howden, Rev. W. H. Aldis, Mr. Gurney Barclay, Mr. and Mrs. Mahon, Rev. E. S. Carr, Rev. W. F. P. Chadwick, Rev. Alex. McLeish, Rev. H. W. Thomas, Mr. and Mrs. MacAndrew, Canon W. E. S. Holland and others.

The Atlantic Charter Endangered

By ALEXANDER McLEISH

It is sometimes asserted, in these days of greater toleration, that the Roman Catholic Church has changed in spirit and method. Evidence, which comes to us from African colonies under Roman Catholic powers and from South America, negatives any such impression. Professor Bleiby, in *Religion in Fascist Italy*, says that the Roman Catholic Church holds itself to be the only repository of Christian truth, and that to be asked to be tolerant to Protestant teaching is equivalent to being asked to approve of the propagation of error.

The present campaign against Protestantism in the Roman Catholic press in North and South America finds its explanation in this claim. There is nothing new in the claim and its reassertion is fundamental to the whole Catholic position, and, therefore, to its exponents is a perfectly reasonable proceeding. Protestant activities in South America (which the Roman Catholic Church, after almost total neglect of the needs of the common people for four hundred years, still claims as its exclusive sphere) are described as "pernicious," "sinister," "nefarious," "well endowed and very astute." The following "illuminating" statement is credited to Archbishop Sanabria of Costa Rica: "Protestant propaganda has no logical explanation in Christian (*sic*) countries."

Outbursts of Roman Catholic denunciation of Protestantism are generally associated with political objectives; in this instance, it is an attempt to strengthen the position of the Roman Catholic Church by taking advantage of the desire of the United States to establish closer political collaboration with the South American republics. The case in the Roman Catholic press is based on the assertion that ninety per cent. of the people of South America are Roman Catholic, and the conclusion is drawn that, "If the Government of the United States wants to retain the goodwill and friendship of Latin American countries, these pernicious Protestant 'missionary' activities must cease."

The Roman Catholic Church at one and the same time demands freedom to propagate itself in Protestant countries, but denies similar freedom to Protestant Churches in Roman Catholic countries. Wherever that Church can influence the political power, it demands State protection to the exclusion of all other religions. Some of the Roman Catholic papers go so far as to state that it would do so in North America itself if it ever had the power. There is nothing democratic about the Roman Catholic Church. It has been the precursor of the totalitarian form of government. The secular counterpart is the reflex of the religious.

For some time it has been common knowledge that the Spanish organization *Hispanidad* has taken over the propaganda for the Axis in South America, and has tried to use the Roman Catholic Church to support its authoritarian ideas and Nazi-Fascist propaganda. Propaganda of every kind is being carried on with a view to undermine democratic ideas. Espionage, collection of monthly dues and special commissions are undertaken by the Falangists through the *Hispanidad*. While we may believe that neither Fascism nor Communism can thrive on Protestant soil, that will only remain true if we are vigilant to defend our heritage against the subtle poison of this type of Latin propaganda.

Mr. Callender, a staff reporter of the *New York Times*, after a special visit to South America, confirmed what has been said above as being the attitude of the Roman Catholic press and leading Roman Catholic authorities in the sub-continent. This anti-democratic spirit, however, is not characteristic, he says, of the bulk of the people, who are sympathetic with democratic ideas which all the republics have embraced in their Constitutions. The real enemies are the Roman Catholic leaders, big landlords and monopolists, who fear democracy and the triumph of the rights of the people. Hence many of the democratic principles laid down in these Constitutions have been a dead letter. Mr. Callender's impartial view is denied by American Roman Catholic priests, who reiterate the assertion that if the United States wishes to make friends with South America it must recognise the Roman Catholic Church as supreme there, and make friends with it. Otherwise, some more bold than others say that the Roman Catholic Church is prepared to wreck the hopes of Pan-American solidarity.

The Roman Catholic Church has always been ready to support any political régime, if that will advance the claims of the mother Church, and there is no question that it is closely identified with Falangism. "To be a good Catholic," said the Bishop of Madrid recently, "is to be a good Falangist." The extraordinary situation, therefore, has resulted that the Falangists are trying to utilise the Roman Catholic Church, through the organization *Hispanidad*, to propagate Fascist-Nazi ideas in South America. John Gunther's picture, in *Inside Latin America*, of the stranglehold of the Roman Catholic hierarchy on South American life, is a well-considered judgment and historically correct. *The Converted Catholic.*

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* The Council for *Hispanidad* has had the support of only a few Catholic and intellectuals, and has met with indifference. Its place is being taken by the Falange Exterior, which is not likely to be any more successful.

THE ATLANTIC CHARTER

"'Building Freedom' means here an essential part of the peace we seek."

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"LET US NOW PRAISE FAMOUS MEN."

Topical Press Photo.
Lt.-General Sir Wm. Dobbie, G.C.M.G.

Topical Press Photo.
Lt.-General Sir H. Maitland, K.C.B.

January, 1942, stands him for showing up the real position of the Roman Catholic Church, but such violent attacks and unsupported denials carry no weight in any responsible quarter. The Roman Catholic press is generally amused that "the identity of Catholicism with Nazism and Fascism in their Spanish form" has been exposed.

On the other hand, the correspondent of the *New York Herald Tribune* in Mexico, who has also just paid a visit to South America, says that the activities of Protestant missionaries are nullifying all the sincere efforts of North America to win the friendship of South America. He claims to know South America intimately, and says that the Protestant attitude of acting as if South American Catholics were heathen makes understanding impossible. This, he says, is particularly true of Argentina, where four hundred American missionaries have settled down to proselytize the Roman Catholic people, making them "converts" who in many cases cease to believe anything.

The *Directory of Protestant work in South America*, published by the World Dominion Press, is used as the basis of the facts on which he attacks the whole Protestant effort as politically damning to North American efforts for appeasement and understanding. Anti-North American sentiments, he says, are the result of the anti-Catholic activities of American Protestant missionaries. His argument proceeds along similar lines till the conclusion is reached. "The first and most important step in winning that friendship (of South American peoples) would be to call home our missionaries and show the South Americans that we recognise them as an educated and civilized people with whom we really desire to be good neighbours."

This demand for the withdrawal of missionaries has now assumed the proportions of a campaign, from which it is evident that the Roman Catholic conception of religious freedom applies only to its own propaganda, allowing no equivalent freedom to any one else *if it has the power to prevent it*, always, of course, on the ground that "error has no rights." All the Roman Catholic papers have taken up the cry, "If you want to be friends with South America, then withdraw the Protestant missionaries."

Constitutionally, in fact, Latin America is not Roman Catholic. When the Republican Constitutions were framed, the Church was disestablished, and even where it is officially recognised it is *not* given exclusive rights, and freedom of worship is definitely claimed. One of the outstanding marks of the movement for independence was that the new republics threw off the yoke of the Roman Catholic Church. The Church was then recognised as the main supporter of the old régime; in consequence, it has lost vast numbers of its adherents.

There is to-day a great enough material progress to give Protestant missions all the God for their work which they need, without in any way seeking to proselytize any who are devout Roman Catholics. If the Roman Catholic Church wishes to retain the right to work in Protestant countries and colonies, then it must recognise the same right for Protestants in Roman Catholic countries. It is a clear case of grab for you, and too much emotion propaganda might regrettably lead to an attempt to apply it. Further, Protestant missionaries do not view their work as proselytizing. They are content to declare the truth of the Gospel as they see it, and leave the listeners to decide for themselves. They would never seek to win converts persuaded against their better judgment. It is here that the principle of freedom of worship in the Atlantic Charter has to be applied.

Does the Roman Catholic Church wish to deny the right of any person, resident in countries traditionally attached to it, to examine the truth or otherwise of other presentations of Christianity? Anyone who knows Latin America knows well enough that the bulk of the people have no animus against the presence of the Protestant missionary, except where bigotry is supported by the priests themselves. The claim of religious monopoly in any country in the twentieth century is clearly doomed to failure. It is impossible to-day to impose on great populations ideas and practices deriving from the Middle Ages. South America has in reality already repudiated the exclusive Roman Catholic claim which has wrought untold harm to that Continent, as anyone who knows the condition of the people cannot fail to see.

Religious liberty must form an essential part of the post-war settlement. We have had warnings of what to expect from Roman Catholic collaboration with the political power in Falangist Spain, where the Protestant Church has been suppressed. The claim for religious freedom, therefore, is part of the whole fight for which the war is being waged, and the effort to prove that the presence of North American Protestant missionaries in South America is the source of difficulties in Inter-American friendship is part of the totalitarian propaganda campaign, and needs careful watching.

The freedoms laid down in the Atlantic Charter are the religious basis of democracy. Religious toleration is vital to that historic declaration which cannot otherwise be implemented. Hence, all such intolerant claims to which reference is here made, must be fought in the interests not only of religious liberty, but of the Atlantic Charter itself.

EVANGELICAL CHRISTENDOM

The Challenge of Our Times: the Need of Morale, Faith, and Prayer

REPORT OF THE CITIZENS' PRAYER MEETING AT THE MANSION HOUSE, LONDON, E.C.

October 5th, 1942.

After reading Ephesians vi, 10-18, THE LORD MAYOR OF LONDON (Sir John E. Lewis, Bart., D.S.O.), supported by the Lady Mayoress and the Sheriffs, said:

"May I offer my own earnest welcome to all those who have come here today for this United Intercession for Prayer and the seeking of Divine help and guidance in these days of difficulty and danger.

"In this hour of Prayer, it is not only for the day that we pray, but for guidance and courage to face the overwhelming problems that lie ahead. Without Divine support and help, we are helpless and can and shall but drift from blunder to blunder, from close to close in a world stricken and troubled by war and perplexity.

"I am deeply moved and pleased that this meeting for Prayer is held under my roof today, and can assure you that in the near future, fresh movements will emanate from here which will, we believe, by God's will, find echo throughout the land.

"May this meeting be a fresh incentive and encouragement to us all to go out to help our fellow Citizens through Prayer to guidance; to put on the whole armour of God beneath the Union Implements of the world, and the soul to the great Invasion.

"Again, I welcome all those who, coming here to-day, have brought a deep spirit of Prayer and supplication to my House."

Address by Rev. Dr. John Short

I feel I am very privileged in being invited from the South Coast to come here and to say something on this great subject of Prayer. I am perfectly aware that there must be many in London far better equipped, and far more richly endowed than I am to undertake this special piece of service. None the less, I regard it as a great privilege, as well as a great responsibility, to talk to you here in the Mansion House this afternoon, and I trust that what I shall say, coming as it does from my own heart and experience, may be helpful to everyone of us in facing up to the challenge of our times.

There are three words that are constantly on the lips of our leading public speakers and thinkers as they stimulate us by what they say from time to time. These words are either explicitly mentioned, or are implicitly involved in their attitude, and in their address to us. One of them is the word "morale," and by "morale" is meant "the spirit of the people." I do not believe very much of what Mein Führer says, but I am certainly in agreement with him when he says that the battle whose morale cracks first will be the battle which will lose the War. The last battle in this great conflict will be fought out on the field of morale. It is of essential importance that the spirit of our people should be strong and courageous, and fortified by the deepest and highest convictions. Morale is one of the great watchwords of our day.

Another word which is becoming more and more common on the lips of public speakers is the word "faith." All of us here have been very much struck by some things which Mr. Eden said in his address in Lancashire recently. Part of our work, now, prior to the outbreak of war, he said, in his own way, is our task of faith. He suggested that we lacked faith in ourselves. My brethren in the ministry, at any rate, are wont to doubt as to the importance of faith. To help the nation to recover its faith is one of the major tasks of the Christian Church. Mr. Eden was quite right when he said that we would not be able to achieve victory—which we have all at our hearts—unless the nation had the real strength which we shall need for the all greater tasks that lie ahead, without faith in our cause, and without a certain measure of faith in ourselves. And, above all, we shall not achieve these things until we have a strong and unwavering faith in Almighty God.

The third word, perhaps, is not so constantly on people's lips, but it has been in every heart, particularly because His Majesty the King has summoned his people to special Days of Prayer—and that word is prayer. In the last analysis, morale depends on faith and on prayer. Without faith morale would soon crack. Without prayer, faith itself would be just like a flower cut away from its root; without sustenance it would soon wither and die. So in order to prosecute this War, and to achieve the kind of victory we have all at our hearts open, we have to do all we can

to maintain morale, and faith, and prayer. I believe we shall need these three qualities even more for the great tasks which lie beyond the War.

So far as I can anticipate the position, there will be three major problems to be confronted. I was interested in using the title of one of the articles in last week's *Spectator*—"A Christian Democracy." *That* is a new order worth contending for. One of the major tasks of the post-war world will be that each of us must do what we can to achieve a more genuine Christian democracy. The second major task will be to learn something more of the art of living together. We are now at war simply because the nations cannot get on with one another. A few years ago Dr. J. H. Oldham wrote a book entitled *The Problem of Race*. It is a book which we might read with profit to ourselves. So far as post-war problems are concerned, what is "the problem of race"? Why, just the art of getting on with one another. And the war in which we are involved—quite apart from its genesis, and from the consciousness that we were justified in taking up arms in the circumstances—is just this tragic illustration of the failure on a world-wide scale to achieve that simple Christian art of getting on with one another, the art of living together. And the third thing must appeal to every Christian, the need to achieve a Christian world. But we cannot even begin to do these things with a high spirit fortified by a great conviction without an unwavering and an unlimited faith in God. Without an unwavering faith in God we cannot even begin to look at the great major problems of the post-war world. Certainly we shall not get very far in the matter of their solution without faith. Again and again those who speak to the heart of the nation are constantly stressing these things—the need of morale, the need of faith, and the need of prayer.

Now it is good when we come to an hour like this to shut out the world, and to shut in ourselves, so to speak, with God, and to ask ourselves, How do we stand? And I am bound to say that one is conscious of questions that are rising from many hearts. We are all convinced that God is able to deliver us. We are all convinced that God has power to redeem and to change the world. There is no doubt whatever about that. Yet victory is still delayed. As we sit here there is gratitude in our hearts because of *deliverances* which we have experienced. Again and again it seems as if there has been some kind of miraculous intervention of Almighty God. But the final *deliverance* is still in the future, and he would be a brave man who confessed that he could see signs of it at this particular moment. At the same time there is a note of disquiet in political circles. We are not so sure as we were at the time of Dunkirk. There is not the same spirit of national unity in high places. Perhaps our politicians and statesmen are feeling the strain of the times. Everyone is a little bit on edge in a time like this: we tend to get on one another's nerves. It is a disquieting thing that when our Prime Minister was engaged on an important mission in America he should have been made the subject of an attack by those who should be supporting him. The ordinary man does not like it. These things are threatening the soul of the nation. I have been interested in reading a book recently published entitled *It Can Happen Here*. That book was written by Dr. Wilson, Bishop of Chelmsford, and there are remarkable things in it. I do not know where he got his figures, but I am perfectly certain that he has taken pains to verify them. He says that ninety per cent. of our people have no obvious connection with the Christian Church. If that is true, it is rather startling when, as a nation, we maintain that we are contending for our Christian heritage, and for the Christian foundations of our national and imperial life. What other institution in the land can speak with more effect, or ought to speak with more effect to the heart of our people, than the Christian Church on the subject of morale, and faith, and prayer? I know that in police circles they are troubled about juvenile delinquency. Three or four weeks ago I was in Scotland, and I had the opportunity of speaking to the head of the Criminal Investigation Department. He told me quite bluntly that he was doing a job that ought to be done in the home, in the school, and in the Churches of the land. "Children are in danger," he said, "and it is high time that parents were awakened to it. It is high time that the Church spoke out: and that they learned something about themselves in our Schools. There is danger in the streets. We police inspectors and detectives are doing jobs that ought to be done by the Christian Church." In these circumstances I see the desperate need for the deepening of morale, for the enlargement of faith, and for the discipline and practice of prayer.

Of course, there is a good deal to encourage us. Surely no one in our country needs to be persuaded of the power and value of faith. There is a great deal in the Bible about memory. In a sense, the Bible is concerned with the memories of men. "*Remember* the Lord thy God." "Thou shalt not *forget* the Lord thy God." And at the very heart of our Christian worship there is the Table of *Remembrance*. You read the Psalms, and you say, Here is someone who is up against difficult times, and he fortifies himself by the remembrance of past deliverances, and memories of the wonderful ways in which he has been led. I believe that we can fortify our faith by doing the same thing. Because we have been a people singularly blessed by God, we ought to be a people strong in faith. There is a friend of mine, not now active, unfortunately, in the Christian ministry, who published a book of sermons, and I

cannot forget the title of one of them, "Memory, the Ally of Faith." Surely, we can fortify our people in faith by going over again the memories of the past. We have a lot to be thankful for as a nation. We have been nurtured in the Christian tradition. Everything that is worthwhile, and has stood in our national life, we owe to our Christian heritage. It began in Anglo-Saxon times. It flowed like a stream up to the time of Magna Charta.

It is part of the fabric of the life of our people. There was the constitutional struggle of the 17th century; there was the fight for religious freedom in the 18th century, and the fight for political freedom in the 19th century, and the fight for economic freedom in the 20th century. All these things were inspired by our Christian heritage. We have been a people nurtured "in the liberty wherewith Christ has set us free" ... we ought to be a people strong in faith. Think what our literature owes to the Bible. Take the literature of the Bible out of Shakespeare, and Spenser, and Milton, and how much have you left that is worth reading? A great American, Dr. Hough, who was in our country recently, has said that so long as there is real power and vision and passion in our English speech, so long will our literature find its deepest inspiration in our Christian tradition. He is one of those great-hearted Americans who have been from the first on our side, and who told the people, too, that they ought to be on our side in this great struggle. We have been a people nurtured in the faith. It is a part of our Christian heritage.

Think what we owe to the Christian Church. Where would our country be were it not for the Christian Church, for the sound of the bell, the reading of the Word, and the sound of the minister's voice? As we look back over the past, and reckon up our heritage, we ought to be strong in faith and gratitude. As we look back over the past three years, who can doubt but that the hand of God has been with us? Think of the miracle of Dunkirk, following after the humiliation of Munich. And after the collapse of France, think of Britain standing alone, her cities bombed, and ordinary men and women rising superior to desperate circumstances. Who can think of these things without realising that God has been with us? And with this thought faith itself is strengthened. Just when the Battle of Britain was beginning to rage over our heads I met a young Air Force pilot somewhere on the coast of Devon. They had got sixty-five Nazi 'planes, but his first thoughts were for his comrades. Then he said: "God is with us in this business. God is supporting us. We shall win through." Think of the magnificent spirit of the men who fly in the air, of those who keep watch on the seas, of those who stand at their posts of danger in Malta, of those who face the hazards of the Middle East, and of those who are waiting for the opportunity to strike a blow at a ruthless and brutal foe, and so to make this world safe for us, and for our children, and a dangerous place for tyrants. I believe they owe their magnificent spirit to a background of faith and prayer. Yes, we ought to be a people strong in faith because of the demonstrations that we have known in the last three years. But I do not think that that faith can remain strong without prayer. I would like to give you a definition of prayer that perhaps will help you to pray. *Prayer is exercised faith.* Why are we interested in words, in faith, and in prayer? I think I can give you a perfectly simple reason. We are interested in these qualities because we belong, not to one world, but to two. There may be some who are content with this physical world. But in our better moments we know that we belong to something bigger than this physical world. We know that we belong to a spiritual world. That is why morals and faith, and prayer are of such immense importance. Prayer is a natural, universal act: there is nothing extraordinary about it. In times of crisis and responsibility, when heavy burdens are laid upon us the soul of man almost instinctively expresses itself in prayer. This is an age which believes in getting things done. Some practically-minded men think that prayer is a waste of time: there are others who do not see any ethical value in it. There are some who think that the exercise of prayer tends to drive some people mad. But I have heard of business men who have gone mad because they have been overburdened about their business worries. Other people have gone mad through trying to make more money than they should. I would rather go mad on my knees than in these other ways.

There are others who say that prayer is not practical. I want to close by saying that prayer is the most practical thing which you and I can exercise ourselves. If we belong to two worlds, and not one, then, surely, the wise thing is to get into touch with that other world. It is not true to say that if we make the most of our physical resources—planes, and ships, and tanks, all will be well. What about our spiritual resources. I do not think we have really begun to tap those spiritual resources that are at the disposal of those who have faith in God, and who are seeking to get into touch with Him. But you must fulfil the conditions if you want to have the sense of the divine support. Prayer is the most practical way in which you can exercise yourself at this time. Those who find time for prayer do prove that it brings to them peace of mind, and clarity of judgment, and a sense of the presence and support of God. Hitler places dependence upon some kind of nebulous "providence." Italy pins its faith upon the Duce. We who believe that our cause is just can look with confidence to Almighty God.

The Fellowship of Kindred Hearts*

By the Rt. Rev. J. CHALMERS LYON,

Moderator of the Presbyterian Church of England

You will share with me a sense of the appointment that the announced Chairman, Major Milton (Chaplain to the Royal Hellenic Air Force) has been unable, through no fault of his own, to fulfil his kind promise to be present with us to-day. I am sure that at this time his thoughts are with us, as our thoughts will be with him, and with his country, and we shall pray for Holland, and for the speedy deliverance of its people. We have on the platform—and, in your name, I would give them a most cordial welcome—representatives from France, Germany, Poland and Czechoslovakia, and also the Deputy Chaplain-General to the Forces. It is, indeed, a remarkable and representative platform, and we are looking forward to a blessed time of fellowship in prayer with Him in Whom we are all one in Christ Jesus. I am thankful that we have a representative of Germany with us to-day. There is no country on the face of the earth that needs our prayers more than does Germany. The anguish, and the anxiety, and the sense of shame that must fill the hearts of vast numbers of those people who are living in Germany to-day—it is something that we can hardly conceive. I recall visits that I paid to Germany on behalf of the World's Evangelical Alliance, in company with the General Secretary, Mr. Martyn Gooch, and with that great servant of God, whose memory will ever be fragrant among us—Bishop Taylor-Smith. I never can forget the warmth of our welcome there, and the happiness of our fellowship with some of the choicest saints of God it has been my privilege to meet. Just before the present war was declared I received a letter from Germany: it contained no name and no address: the writer dared not put any name or address; but I knew the handwriting; and in that letter the writer said: "Whatever happens, I want you to know that our affection for you will never alter." And then the writer added: "Now we know who is the beast of the Book of Revelation." That is the way so many Christians in Germany must be thinking of the man who is at the head of their national affairs, to their sorrow and shame. Let us then pray for Germany. Let us pray that the hearts of our foes may even yet be turned towards righteousness, that the evil spirit that has filled them for so long may be cast out, and that there may be, on their part, a turning to God. We think of those pastors to-day who are in prison, hundreds of them, and the fifty, or more, who are under a ban. Nearly seven pre-war of the religious journals in Germany have been suppressed, the organ alone being the press of the Church. All kinds of restrictions are being put upon the Church. But, thank God, in very many quarters, according to reports which get through from time to time, many Christians are standing firm, and bearing a fine testimony, and are risking their liberty, and even life itself, in their opposition to the cruelty and the savagery of the Nazi régime. Let us then include Germany in our prayers.

And I know we shall remember Greece in this terrible time through which she is passing. It is many years since I visited that country. During my first pastorate in Liverpool I had a breakdown, and was sent away for a voyage; and among other places we reached at Athens and Salonica, in company with a fellow student in Cambridge. I met some representatives of the Greek Evangelical Church when I was out there, and I have never forgotten the devotion of those people: they were having a magnificent witness. To-day one thinks of that small body of Evangelicals who were so much alive spiritually. We hear of them in Athens to-day who are dying in the streets of starvation: up to now our efforts to send relief have been frustrated. Germany has given permission for help to be sent to them, but not Italy as yet. Oh, the tragedy of it! We will remember Greece too in our prayers.

We remember Poland too: and, again, whenever I think of Poland one remembers visits paid there on behalf of the World's Evangelical Alliance, and those whom we met there, and their kindness and their enthusiasm. I remember a visit paid to one little village in the Carpathian Mountains, near the borders of Russia. We went to this lovely little place one evening, and there we found a congregation gathered, the people clad in their picturesque dress. And after speaking to them, an old elder of the village took my face between his two hands, and he looked into my eyes, and said something I could not understand. What he said was interpreted to me by a Ukrainian pastor. The old elder said: "Your visit to us here is like the visit of the Apostle Paul which he paid when he visited the Churches." It was, indeed, a delightful experience then to feel our oneness in Christ Jesus. In Him there are no barriers. We could not understand one another's language, but we knew that we were all leaning upon and looking to the same Re-

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*Address given from the Chair at the United War Prayer Meeting, at the Central Hall, Westminster, S.W.

The Lord's Remembrancers*

By the REV. DR. W. E. SANGSTER

Minister of the Central Hall, Westminster, S.W.

with: now we can go our own way," and by that they must become burdens of God. All men and women of spiritual discernment must see the sin and the peril of it, not only to ourselves, for that is not the first thing in our mind, but they see how grievously dishonouring it is to Almighty God. Those are some of the responsibilities we who meet here monthly have, that we are interceding with God, and are witnessing to our fellow citizens outside that they may have a conscience about in winning the heart of our people back to divine things.

And let me say this to you. Glad as we are to see you here on the first Wednesday of each month, and hopeful, as we are, that you will continue to come, for the arrangements for future meetings, as you will hear from Mr. Gooch are already made, do remember that your interceding with God is not limited, of course, to a time like that. It is a constant and daily occupation. We are the Lord's remembrancers, and the prophet says to us that we must "take no rest."

You have heard the story of the Christian man who was looking in a bookseller's shop one day, and noticed a card in the window which said "Limp Prayers." His mind was elsewhere at the moment. He had been thinking of his own hurried devotions; but it astonished him to see himself pilloried from a bookseller's window. It was, of course, just after a moment's reflection that he realised that the bookseller had for sale some prayer books with limp covers; and he went away thinking how that his prayers had often been "limp prayers." If I may borrow a famous phrase used in another connection, no blood, no tears, no toil, no sweat. To our praying, then, let us bring the utmost pleading zeal, interceding with God, and that we be not less definite in our witness to the people outside.

Take time for prayer, I beg you; not merely this pulsating, pitiful three minutes of an hour in the middle of a day, but take time and keep time for prayer day after day. You know there are times with all of us when we are available for our friends. You call upon me some day unexpectedly, and I am able to see you, and I am so glad to see you. I say, "Come in." And when you reach for your hat I say, "Don't leave. Give me five minutes longer." But you might come when some poor soul was sitting in my room and telling me some acute story of need. Or you might come when someone was pouring out their heart to me, and through me to God, about their past and tragic failure. Or you might come when someone was receiving through my halting lips the offer of eternal life in God; and I would be waiting, and the angels would be waiting, to hear whether or not they were going to say "Yes" to God in their heart. And if you came then you would understand, wouldn't you, that I would have no time? No, I can suffer nothing to interrupt me now. Not now, please. I must keep this time for this holy purpose. And, my friends, when you have made the time, keep the time. When we are apart, let us day by day go on with this glorious work of intercession, seeing to it that being the Lord's remembrancers, we are taking no rest.

This, then, is the word I leave with you: "Ye that are the Lord's remembrancers, take ye no rest."

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

FOR the union of oneness in the family of Christ:—"*Unum Corpus sumus, in Christo.*"

For Christian leaders of our Armies, Navy and Air Force who are not ashamed to testify: "Sirs, I believe God."

For God's power to deliver and reasonable expectation that He will yet deliver.

For the promise "My Spirit remaineth among you; fear ye not."

LET US PRAY—

THAT 1943 may be the year of victory—and of spiritual revival.

That the Bible may be read and taught in schools in any adopted scheme of national education.

That liberty of conscience and worship may be established as one of the cardinal freedoms of post-war reconstruction.

That Divine sustaining grace may be given to all persecuted Christians, especially those in concentration camps.

For God's chosen people Israel, and the speedy fulfilment of the promise "All Israel shall be saved."

That Divine judgment and vengeance may be visited upon those responsible for the massacre of Jews, men, women and little children, in Poland and elsewhere.

That the new year, 1943, may bring new spiritual power and success to all responsible for the work of the World's Evangelical Alliance at home and overseas; also that financial help may be forthcoming, even by self-sacrifice.

Continental Evangelical Life and Work

The Bible in Europe.

In normal times more than a million and a half volumes of the Scriptures are circulated annually in Europe by the British and Foreign Bible Society, and even in the second year of the war there was a distribution of 1,200,000. Although most of Europe lies in Hitler's power, with the consequent fact that religious liberty has been seriously curtailed, the work has gone on under restricted conditions. Most of the depots in Europe are now depleted of their stocks, however, and cannot be replenished until after the war; and the society is now laying its plans for sending Scriptures to the Continent immediately hostilities cease.

In face of the trials through which the Church on the Continent is passing, many people have turned again to the Bible, and have not turned in vain. In Norway every conceivable effort has been made to bring the Church into subjection to the secular power, but without success. The threat to deprive bishops and clergy of their office moved them not at all. School teachers, too, are making a stand for freedom. Bishop Berggrav, the honoured leader of the Norwegian Church, who has himself been deposed from office, gives this testimony: "There are not a few people who now know that their Testament is their most precious possession. Looking back on the past year, we realise how the Spirit of God has made God's Word new and fresh for us every day, in every new distress. We have found the Word when we needed it most, and it has found and led us to God."

The fires of persecution have fallen on the pages of the Book and made them glow with new meaning and power.

The Bible "Happens" in Holland

In a broadcast message to the Dutch people some time ago the Queen of the Netherlands expressed her gratitude that the Word of God was "happening" in Holland—a curious but arresting phrase that deserves consideration. When Her Majesty declared that the Word of God was "happening" in Holland she meant that the Bible was not merely being read, but read with such effect that it was making its influence felt in men's lives. That is all the difference between reading the Bible with the eyes and reading it with the heart—all the difference between turning to the Bible as a duty and turning to it in the agony of a great need. The Queen meant that her people had found the Bible to be an anchor of hope in the storm that had swept across their land—a source of strength and peace in the midst of overwhelming catastrophe. It is apparent that there is a certain religious awakening in Holland, and that people are turning with eagerness to the study of the Bible. As their Queen remarked, "The Word 'happens' in Holland."

The Bible "Happens" in Other European Countries.

It is an article setting forth the above incident, the Editor of the *Bible in the World* writes of the ever-widening influence of the Word of God in other countries of Europe. Russia perhaps excepted. We hope this is only temporary.

"Take *Finland*," says Mr. Potter. "Our representative there, Mr. Pimlott, is carrying on the work in spite of extraordinary difficulties, and with information as reaches us points to the fact that there is an urgent demand for the Word of God in Finland and in neighbouring countries. He arranged for the printing of 45,000 Finnish Scriptures, a special edition of the New Testament and Psalms for Finnish soldiers and an edition of the Swedish Bible. He was also making plans for the publication of Ukrainian and Russian New Testaments.

"What is the significance of all this activity? There is evidently a widespread demand for the Bible in these Northern lands. In the midst of war and widening woes men are enquiring whether the Scriptures have a message for them. Once more we find that in these countries of Northern Europe the Word of God is 'happening.'

"As the war goes on news from countries under Nazi oppression gets scarcer, and we have not been able to ascertain what were the circulation figures in the great majority of European countries during 1941, but one remarkable fact must be recorded: During 1940, in Central and Eastern Europe, the Bible Society circulated 900,000 volumes of Holy Scripture—impressive evidence of the great demand for the Word of God among the people of these lands.

"The Word is 'happening' not only in Holland and Norway, but in many other European countries. In face of the trials through which the Church on the Continent is passing many people have turned again to the Bible, and have not turned in vain. The fires of persecution have fallen on the pages of the Book and made them glow with new meaning and power."

Europe in Transition.

Our readers will find under this heading (and on page 2 of our cover) an appeal by the Alliance for special gifts to aid its work in Europe, and countries beyond, to bring relief and spiritual help to those under persecution and war privations who cannot help themselves. Gifts and prayer are urgently called for at this time, that the Alliance may be enabled to continue, perhaps on a wider scale than ever before, its work of helping Europe to emerge from its fiery ordeal strong in the faith of the Reformation. We commend to our readers an arresting booklet on this subject just issued under the title, "Europe in Transition," by Rev. Alexander MacLeish (World Dominion Movement, 6d.). In this booklet Mr. MacLeish makes it clear that after the war everything will depend upon

the right approach if the Church of Christ in this country is going to be able to strengthen the Church in Europe, Mr. MacLeish says:

"It is a startling fact that according to previous statistics over 50 million people in Europe out of a population of 400 million made no profession of religion. It is also significant that 35 per cent. of those who claimed some religious connection were Roman Catholics, but this percentage is nearly equalled by the combined forces of both the Protestant Orthodox Churches and denominational and other groups.

"One of the outstanding changes that have taken place in the situation in Europe to-day is that whilst there was always a conflict between the Christian and the non-Christian view of life and conduct the political power was more or less identified with the Church; now non-Christian political forces are paramount in the greater part of Europe."

The Challenge which Faces European Protestantism.

Mr. MacLeish continues:—"A lesson that we may learn for ourselves is that the Church itself is largely to blame, in that it has been ineffective, due, in a great measure to its disunity. Notwithstanding all its faults and failings, the Christian church is the strongest fellowship in the world and its conscience makes itself universally felt. It has been responsible for educational, medical and social advance. It has played a vital part in the suppression of the slave trade, prison reform and the abolition of child labour. These and many other reforms are ample evidence of the power of the Christian church. If after the war the Church is to be the recreative force in human society which it ought to be, not only in Europe but throughout the world, it will have to heal its divisions, deal constructively with problems of class, racial prejudice, anti-semitism, social injustices, etc.

"A favourable indication is the strong resistance to totalitarian ideology found in the French Protestant church, which has expressed the conviction that it considers resistance to all totalitarian and idolatrous things as a spiritual necessity. It further raises a solemn protest against anti-semitism. The challenge facing the churches of Europe to-day is greater than any in history. There are hopeful signs. The Evangelical groups in Russia appear to have increased, and are said to number four million members. The Zoe Movement in Greece has great possibilities. The ecumenical church movement is full of promise."

Anti-Semitism—A United Protest.

An audience of thousands assembled in the Albert Hall on October 20th to voice their protest against the ruthless policy of extermination decreed by the Nazis and their satellites against the Jewish population in all territories under their sway.

The Archbishop of Canterbury was in the chair, and with him on the platform were representatives of all Allied nations, Members of Parliament, heads of the Churches, and the Chief Rabbi, Dr. Hertz, with the members of the Rabbinical Court.

The Archbishop of Canterbury, in his opening speech, said that it was not the purpose of this meeting to stir up hatred or the spirit of vengeance, but its purpose was to keep our moral perception clear, to utter the judgment of civilised men upon a perversion of barbarism, and to pledge ourselves once more to the effort and the sacrifice by which deliverance must be wrought. "In all the countries occupied by Germany there has been exhibited a ruthless belief in terror as the chief instrument of government," the Archbishop continued. "We recall to-day," he said, "the sufferings of Poles and Czechs, of Greeks and Yugoslavs, of Norwegians, Dutch and Belgians; we salute the heroic Russian people in their agonising yet indomitable resistance. All of these are present in our minds. But there is one people which has no national home, which lives among other peoples as in some sense their guests, ready to be most loyal citizens to whatever extent the opportunity is open to them, but true with a constancy that claims our admiration to their own great culture and tradition. Upon this people—the Jews—the fury of the Nazi evil has concentrated its destructive energy."

A vigorous message from the Prime Minister was read. Messages were also received from a large number of leading citizens of Great Britain. The following resolution, moved by the Archbishop of Canterbury, was unanimously adopted:—

"This meeting, representative of British public opinion and of the United Nations fighting in the cause of freedom, places on record its profound indignation at the unparalleled atrocities which have been and are being committed daily by the German Government and its satellites against the unarmed citizens of countries under the Nazi yoke.

"It records its horror at the deliberate policy of extermination which the Nazis have declared against the Jews wherever they are to be found, and extends its profound sympathy to the families of the unhappy victims of a systematic terror carried out by wholesale massacre, the murder of innocent hostages, the inhuman separation of children from their parents and other unspeakable cruelties and atrocities.

"This meeting expresses its heartfelt admiration for the heroism and gallantry of the fighting forces of the United Nations now leading us to victory, and desires to convey its deep sense of gratitude to those people in the occupied territories who, despite the terror, have done so much to help and succour their Jewish fellow-victims."

Vichy's Treatment of the Jews.

We place on record the text of the protest concerning Vichy's treatment of Jews, addressed to Marshal Petain by Pastor Boegner, President of the Protestant Federation of

French. In his letter Pastor Bungner wrote:

"My Protestant colleagues remain unmoved in view of the events occurring since August 3rd in concentration camps and internment camps. The official reply is that France is only returning to Germany those Jews with the letter left out in the autumn of 1940. In truth, however, men and women who for political and religious reasons fled to France, and who knew the terrible fate awaiting them, are now being deported or faced with immediate deportation to Germany.

"Christianity has hitherto inspired the people, and especially France, with respect for the hallowed right of sanctuary. The Christian churches, irrespective of their different confessions, would be disloyal to their original calling if they did not raise a protest against the abandonment of this principle.

"I am forced to add that in several places these 'deliveries' have occurred under inhuman conditions which shock the most hardened consciences, and brought tears to the eyes of witnesses. Herded together in goods trucks, without the slightest hygienic precautions, foreigners intended for deportation were treated like cattle. The Quakers, who were doing the utmost possible for those who suffer in our country, were refused permission to feed the deported at Lyons. The Israelite Consistorium was not authorised to give them food.

"The Council of the Protestant Federation appeals to your high authority to order the introduction of absolutely different methods in the treatment of foreigners of the Jewish race, whether baptised or not, whose deportation has been admitted."

Protestant Persecution in Spain.

The General Secretary of the Alliance has received from a correspondent in Spain a long letter descriptive of the intolerance and persecution under which Protestants in Spain are living to-day. The writer says:

"This is to express my appreciation for your letter published in *The Times* on 19th January on behalf of the Spanish Evangelicals. As I know the situation intimately, for I live in Spain, I can say that you are right in your statements. Out of 250 Evangelical churches that existed in Spain before the Civil War only 20 are open. Thousands of Evangelical Christians have been deprived from their spiritual homes. When a deputation of Pastors in December were received by H.E. the Governor he said to them that the religious toleration promised by General Franco meant only personal toleration for the fact of being Protestants, but that as soon as they meet for worship they are transgressing the law of the Concordat with the Vatican of 1851, and for this reason they must be prosecuted. This is in flagrant contradiction with the repeated promises of the Chief of the Spanish State, who promised complete toleration for the practice of the Evangelical religion,' and with the same given by the Duke of Alba in London. The Government said they there is not injustice in the attitude compared with the liberty that the Catholics enjoy in Protestant countries because they are in Spain, just a small minority (!).

"You can scarcely imagine what kind of obstacles Evangelical Christians in Spain are obliged to employ in order to be able to worship God together. Just as the early Christians of the Huguenots in past centuries and not always they escape persecution. In one town a pastor was obliged to pay a fine of one thousand pesetas and some days of prison for having been found reading and explaining the Bible in a small group of some forty Christians of his own church in a decent place in the country, although the spite of that 'extremely severe' recognised that not a word had been spoken against the Government or against the Catholic Church, but only devotional utterances.

Reading the Bible a Crime.

The writer continues:—"In one village of the province of —— the pastor was 'taken' reading the Bible to a sick person in the presence of some other people, most of them children of the sick lady. For this 'crime' he was imprisoned 28 days, beaten severely, and obliged to pay a fine of 125 pesetas.

"In another town some people surprised reading the Bible were arrested and the women condemned to have their hair cut off. Bible houses in Madrid and Barcelona were closed more than one year ago, and 110,000 copies of the Holy Scriptures were burnt. Repositories of Bibles were also made at colporteurs' houses.

"All the ministers of Evangelical chapels in another town (and many other towns) were taken and distributed into Catholic churches, although never a piece of furniture belonging to Catholics has been found in any Protestant church. I know the Evangelicals intimately and I have experienced they have the most keen sense to the eighth commandment of the Law of God to be responsible for such a crime. Also many Catholics condemn the making of Protestant churches on their own path. A devout woman in —— was one of her own children when attending Mass, because her conscience, she said, does not allow her to see her own children taken from a Protestant church when she is worshipping God!

Public Burial Forbidden.

"In some towns Evangelicals cannot be publicly buried. The corpses are taken by night, without any accompaniment of relatives or friends. Burying is also an impossible thing for the Evangelicals baptised in their childhood at the Catholic church; their conversion to Protestantism not being admitted.

"In some towns the Evangelicals proved their Christian spirit during the Revolution by helping Catholics who were persecuted to death

by the extremists; for that cause their chapels were allowed open by local authorities after the victory of the Nationalists; but even those ones were closed up and sealed on 30th September, 1940, obeying superior orders. This fact moved a number of Catholics, and even a Bishop of the Roman Catholic Church, to speak on behalf of the Evangelicals; but the Nuncio of the Pope in Madrid rejected the petition. The higher clergy in Spain want persecution against the 'heretics' until their total annihilation, and the Government seems inclined to follow that policy."

A Call for Foreign Petition. The writer of this striking letter from Spain concludes:—"Some Spanish papers have begun to call attention to the fact of the bad impression that intolerance produces in other countries, but the intransigent Catholics agree that Protestants are such a ridiculous minority in Spain that even their co-religionaries abroad do not pay much attention to them. That is why I approve so much the publication of your letter in *The Times*. It is thought that a great deal of good could be done if petitions of Evangelical Christians from several countries could be addressed to the Spanish Government through Spanish representatives abroad, specially from South America.

"You will be glad to know that Evangelical Christians are multiplying in Spain, in spite of all difficulties. Several churches have received ten, twenty and even forty new members as a result of their private work during the year 1941. It is a glorious thing to find that Christian Faith in the twentieth century does not dare to return back to the catacombs, and that the Gospel of Christ is still the 'power of God unto salvation' under any circumstances."

The Gospel in Italy. It is reported that a speaker on the Rome radio, on October 18th, included in his address the following comment:—"We only fear the British when they preach the Gospel."

Portuguese Evangelical Alliance. We have received numerous letters from Portugal, none more interesting than one dated October 16th, from which the following extract can be quoted:—

"Sr. Freire reports evidence of terrible want in the part of Spain he visited; but there, in Gallicia, there would seem to be relative religious freedom, whereas in most parts of the country Protestants are having to endure severe persecution. Recently the Portuguese Evangelical Alliance received an anonymous communication, posted in a Portuguese frontier village, in which is given a sombre picture of the present state of affairs, an appeal being made for the prayers of fellow Christians, and that the Portuguese Evangelical Alliance and the parent World's Evangelical Alliance, as also Protestants in Latin America, will make to enlist interest in their cause.

"Sr. Moreira, as President of the Portuguese Evangelical Alliance, having drawn up a memorandum addressed to the Minister for the Colonies, regarding the unconstitutional hampering of missionary activities in Mozambique, desired to have a reliable legal opinion on it before presenting it. Accordingly, he consulted one of the leading Lisbon lawyers, who is also one of the foremost literary men of the day.

"After carefully reading the document, the man of the law declared he could not himself have improved upon it, after which he expressed great pleasure at being afforded the opportunity to converse with Sr. Moreira. He said he had been an avowed atheist, then an agnostic, but now he is a Christian. They had a long and most interesting talk, in the course of which the lawyer said he could not accept all the tenets of the R.C. Church, and he instanced transubstantiation, saying that, however, he did feel the desire to fulfil in simplicity our Lord's expressed wish that His death should be remembered in 'breaking of bread.' He refused to accept a fee, declaring that his talk with Sr. Moreira more than repaid his legal advice.

"Sr. Vieira received an invitation to visit Estarreja and Espinho, to hold a series of special services, and he is away at present. On his return journey he hopes to visit Monte Real, where he proposes taking up residence within the next few weeks, to start work among the lepers of the district, since his earlier scheme for a dispensary at Pombal has had to be relinquished, at least for the time being, as, in view of its evangelical character, the authorities will not countenance the undertaking. For two years Sr. Vieira has doggedly persisted in his efforts to this intent, and now, at Monte Real, he will just set up as a specialised nurse, under cover of his diploma, and the evangelistic side of his work will be carried on incidentally, so to speak.

"I hear that in quite a number of places of worship throughout the country special meetings were also held on September 3rd, at the suggestion of the Portuguese Evangelical Alliance, to offer thanks that there is still peace in Portugal, to pray for those in authority and for sufferers through the war, etc. Our family attended in strength the service at the little Anglican Church at Estoril, appreciating the beauty and fitness of the form of service."

Reunion Notes

Religious Freedom. All who are really concerned to safeguard religious freedom—much discussed, but seriously threatened—will do well to read carefully the article which we reprint (from *World Dominion*) in this issue, "The Atlantic Charter Endangered." Mr. McLeish writes specially of America, where a bitter campaign to suppress religious freedom is in progress, and it comes, of course, through the Roman Catholic Press. Mr. McLeish states: "The Roman Church at one and the same time demands freedom to propagate itself in Protestant countries, but denies similar freedom to Protestant Churches in Roman Catholic countries. Wherever that Church can influence the political power, it demands State protection to the exclusion of all other religions. Some of the Roman Catholic papers go so far as to state that it would do so in North America itself if it ever had the power. There is nothing democratic about the Roman Catholic Church. It has been the precursor of the totalitarian form of government. The secular counterpart is the ruler of the religious." . . . "The freedoms laid down in the Atlantic Charter are the religious basis of democracy. Religious toleration is vital to that historic declaration which cannot otherwise be implemented. Hence all such instalment claims to which reference is here made, must be fought in the interests, not only of religious liberty, but of the Atlantic Charter itself." "Religious liberty must form an essential part of the post-war settlement. It is part of the whole fight for which the war is being waged."

A Crisis in England. We use the term "crisis," for it is a crisis. The fact is that much that is best in our inter-Church life, including missionary interests concentrated at Edinburgh House, are committed to a programme which involves co-operation with the Roman Church. We draw attention to the arresting leaflet recently published by the National Church League, which is entitled, "Are We Blind?" It deals faithfully and realistely with the B.B.C., and some other aspects of Roman Catholic, and Jesuit, encroachments in this country, and should be read by all. The present movement towards Rome, which is sponsored by Churchmen and Free-Churchmen alike, and is largely conducted under the high-sounding title of "United Christian Front," is a shameful undoing of the Reformation, more especially as it openly accepts the basis of secular approach and disregards altogether—we believe by consent—the theological differences and the touchstone of Truth. To remain silent or indifferent in such a situation is to merit the curse of Meroz; and to argue that "Catholics" are as good as Protestants, in the sense that all are "fighting for freedom and the principles of a righteous peace" is sheer ignorance. What, or who, is responsible for the situation in Eire and Ireland? What has been the papal policy in regard to Abyssinia, Greece and almost, if not every country of Europe now under the Nazi and Fascist heels? What, or who, is responsible for the sorrows of the Spanish people, and for the intolerance which has removed liberty of conscience and worship from a loyal minority of Protestants, and prevented General Franco from carrying out his solemn promise to reinstate the blessings of religious freedom enjoyed by all religions alike in Spain for continuous years under a Republican Government? The answer is so obvious it does not need words. And while all this, and more, is evident there is in England to-day a group, for we believe it is largely a group, which is responsible through the Churches and the B.B.C., for the present crisis, and all it must mean in fomenting disunity, and even disruption of co-operation, upon which, in its pure setting, so much depends. And we ask, what visible steps have been or are likely to be taken by the heads of the Protestant Churches to expose the subtleties of the "United Christian Front," as illustrated by the "Sword of the Spirit Movement," and other "Catholic" influences which find their centre in Cardinal Hinsley, the Apostolic Delegate, and others using their true "Sword," which is "Catholic Action." To be true to Christ, to be true to the Reformation, to be true to our fellow men in these connections, and at such a crisis, demands moral courage, such as has been shown by the Bishops and Pastors of Norway, and Confessional and other Christians in Germany, Niemoller amongst them.

"The United Church Again." The following comment on a serious subject is an excerpt from the *Literary Guide*:—"Although history does not repeat itself exactly, yet it often seems to do so to some extent. During the last period of the 1914-18 War, and after its cessation, the non-Roman Churches of this country were greatly attracted to schemes of unity. The League of Nations (then widely regarded as humanity's secular hope) was the model. Said Canon Streeter, in *The Daily News*, August 27th, 1918: 'The time is ripe for a "League of Churches," and if organised Christianity is to make any contribution to the problems of the time it must be formed.' The then powerful Bishop Gore, of Birmingham, wrote a book on the subject in 1919—*The League of Nations the Opportunity of the Churches*. Notable works were also produced

by Mr. J. H. Shakespeare and Sir Henry Lunn —*The Churches at the Conference* and *Chapters from My Life*, with *Special Reference to Reunion*. It is said, the ideal of 'a reunited Church' had quite a vogue, but it came to nothing definite.

"It is now being revived, with one significant new feature the apparent participation of the Roman Catholics. I say 'apparent' because the rigid dogmas of that Church make the participation impossible as a vital reality. The contention of the Roman position is that she alone is the one true ark of salvation, and she must necessarily regard other sects as really only heresies to be eventually, if possible, abolished. This traditional and indefinite ideal was reaffirmed with great emphasis in a special encyclical letter of the Holy See on 'true unity' (*Mortalium Animos*) as recently as in 1928. Catholics were strictly forbidden to cooperate in religion with non-Catholics, but were to urge them to join the one true Church. Present movements, therefore (such as 'The Sword of the Spirit'), in which Catholics seems to cooperate with non-Catholics, cannot be real in essence. They can but be expedients for achieving some ulterior aim."

The Faith of Freedom. In his broadcast address to the people of the United States (during the month of September), Lord Halifax, British Ambassador in Washington, said that the real issue of this war was whether Christianity and all that it meant was to survive. This is true in many ways, it is certainly true of religious liberty, one of the four cardinal issues of the war outlined by President Roosevelt. In commenting upon this, *The Times* said:

"Lord Halifax is one of those who do not hesitate to proclaim that the faith for which we fight is still the faith of our fathers, the Christian Gospel on which has been built up the whole civilisation to which we belong. But he sees clearly why it is so difficult to make of this faith the battle-cry against the powers of darkness that it ought to be. We are constantly tempted to confuse the faith itself with the many failures that have been made to realise its principles. Every one wishes social cruelties and injustices to disappear, but the resolution to make an end of them is apt, by a confusion of thought, to issue in scorn for the ancient principles and an attempt to rebuild the world upon wholly new foundations. Those who adopt such an attitude forget that the very standards by which they condemn the old order are derived from the faith that it endeavoured, however, imperfectly, to embody. The traditional civilisation of Europe is, for all its blemishes, a progressive approximation towards the highest ideals of which human thought is capable. The Christian sees history as a continuous process in which each generation must strive anew to refashion society to the pattern of the ideal, yet the ideal itself—the ideal that the new population of the Dark Ages—is eternal. Lord Halifax by a few happy illustrations drew the true relation between the adherence of Christians to an unchanging faith and their determination to change very much in the world they have inherited. He drew for his American hearers a picture of St. Paul's Cathedral standing out in new majesty because of the destruction by the enemy of the meaner commercial buildings by which it was surrounded. High over London its golden cross is lifted, unscathed above the rubble. So we may hope that, because the fire of war has blasted away much that was debased in Christian civilisation, much that was alien from its inner principle of life, we shall have thereby a clearer view of the truths that cannot be shaken, and perceive that the cause for which we fight is no mere negation of Nazi falsehoods, but the affirmation of a far loftier philosophy of God and man. For, as Lord Halifax said, freedom of conscience is the Christian expression of man's relationship to God: law has its root in the interpretation of human rights by the light of the Christian dogma of the value of each individual human soul; and the political systems by which our laws and liberties are secured have been developed within a Christian framework. So the fight to preserve the fundamentals of our own system, and make it possible for other nations to found their own upon like principles, is the battle of the Cross, and all the nations that have ever been devoted to a holy war are rightly enlisted in the cause of the United Nations."

The New Birth and the New Order. Mr. Hugh Redwood was one of the speakers at the annual meeting of the London City Mission, and in the course of his address he made some helpful and arresting points on the subject of the new birth, and on the relationship of prayer to evangelisation:

"If this country of ours is ever going to be evangelised—and if it is not evangelised there will never be a British victory worthy of the name—if this country of ours is ever to be evangelised, it does seem to me that two things are vitally necessary. The first is that we should know quite clearly what our Gospel is; and the second is that we should know how to present it to people who have no tradition, because that is the state of the present generation. They have no tradition either of church-going or of Bible-reading.

"I have often wondered how many Christians have a clear and exact idea of what their Gospel is; how many Christians are capable of giving a simple definition, in plain modern English, of the Gospel as they understand it. Here are the Bible keys, if I might so put it, to the Gospel as I see it. First, 'We are God's workmanship, created in Christ

Jesus unto good works, which God hath before ordained that we should walk in them.' That is in Ephesians 2. 10, and the plain English of it is that every man is cut out for a job in the Kingdom of God. The second key is: 'Except a man be born again, he cannot see the Kingdom of God.' That is John 3. 3, and it means in plain English that rebirth is the gateway, and the only gateway, to the New Order; that you cannot have a New Order without a new birth. And the third key is: 'For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.' That is Romans 5. 10, and in plain English that means that the power of the present, actual, living life of Jesus Christ is the power for reborn men.

Well, then, why is it that such a wonderful story does not win the world, has not won it, and at first sight—only at first sight—seems to have lost its appeal to men? I think there are two main reasons for that. The first is the persistent refusal of the pulpit, with very few exceptions, to speak in the language of the present day. I am not suggesting that the pulpit should go all the way to meet the language of the people, but I do say that unless it talks in the language of the ordinary listener it lacks one of the characteristics of Pentecost. What was the outstanding fact of Pentecost? It was not that the men who were there in Jerusalem heard the mighty works of God in a language that they could understand, but that they had to guess at and blunder over?

"Another reason why the great story does not get over as it ought is, I think, the calamitous decline of both private and public prayer—due to the fact that although there is a great deal of talk about prayer, there is little or no attempt to teach prayer. I am afraid I am in danger of making myself a perfect nuisance on this subject, but I do wish that the churches, who are constantly deploring the decline of the prayer meeting, would remedy the matter in the one sure way that seems to me to lie open to them, by teaching people what prayer is, what prayer is not, and what prayer does."

The Christian and Post-War Problems.

Sir Stafford Cripps, Minister of Aircraft Production, speaking at St. Martin-le-Grand, said that it was to the Christian leadership of the Church that we must look for a Christian solution of our problems when the war is over.

At the armistice we would be faced with hard problems, demanding for their solution a more purposeful and determined attitude than ever before in our history. Unless our victory resulted in the strengthening of all that was best in our way of life, we should fail to justify the sacrifice endured by peoples of all nations.

"The fruits of our victory must prove the justice of our cause. Empty phrases politics, a democracy that is not democratic would be bitter in the mouths of those who have given their all for a great ideal.

"We are met with a chaos of relief which creates great dangers and great opportunities for progress."

Urging that the Church should give direct guidance on social and economic problems, Sir Stafford said: "As I view it, religion is as much concerned with the deeds done in the market-place as it is with the praise of God in the churches and chapels.

"Surely no one who is zealous of the Christian influence could desire the Church of the Christian community to 'pass by on the other side' when they are witnesses of social or economic injustice.

"Not only must they observe and note the wounds of society, but they must bring to bear their skill and knowledge to draw them and to cure them. The Church can no more evade such evil and suffering than could the Good Samaritan.

"It will only be when our own way of life is Christian that we shall be able to do these things, and exert that power which can change the face of the earth."

Christianity in the Home of Commons and the War.

recently an interesting discussion was initiated by Earl Winterton, who expressed dissatisfaction with the official answer previously given by the Under-Secretary for Foreign Affairs, Mr. Law, to a member's question in reference to recent speeches of Lord Halifax and Sir Samuel Hoare. The question related to the publicity given to speeches which emphasised the Christian principles of the British nation and which might seem to offend members of other religions who formed the majority of people under British rule and who were loyally engaged in prosecuting the present war. Earl Winterton passed this view that, in declaring the motives underlying our struggle, the views and feelings of Moslems and others should not be ignored. From his own experience of the East he thought that there was great danger of alienating the sympathies of adherents of other faiths by representing the war as being waged in the interest of Christian principles rather than from ethical motives in which members of very varying faiths could unite.

Not too much attention was paid to this matter by the Press, and while we do not think that Earl Winterton, in any way, wished to weaken the national sense of the importance of the Christian bases at stake in the total war against Nazi and Fascist ideologies, the reply of the Under-Secretary of State for Foreign Affairs on behalf of the Government was timely and to the point.

In a spirited speech Mr. Law said that while recognising the importance of the point raised and the moderation of the question in its sup-

port, he urged that insistence on the Christian character of Great Britain's opposition to Nazi and Fascist tyranny did not imply any disregard of the religious convictions of those of other faiths or a weakening of the principle of religious liberty. He thought that the position of Great Britain as a Christian nation was understood and respected by those to whom reference had been made.

We quote a comment by the Editor of our excellent contemporary the *English Churchman*:—

"The question raised is one of vital importance. It is, of course, true that the far-flung British Empire embraces many millions of non-Christian peoples. But it is equally true that the heart of the Empire is Christian and Protestant, and that the granting of a full measure of religious liberty does not deprive the Christian leaders and people of this land of the privilege and duty of maintaining their distinctive allegiance to the faith of Christ and of asserting that the principles of Christianity to which our Empire owes its greatness must be the governing motive in our conflict with our present foes. We do not under-value the support which non-Christians render on purely ethical grounds. It is much to their credit that they join us so strongly in our conflict with aggressive tyranny. But the best representatives of other faiths would, we trust, scorn to expect Great Britain to buy their allegiance by hanging her own faith in Christ in the background.

"Not only must there be no hiding of our light under a bushel of compromise and opportunism, but we must be on our guard lest aggressive religious systems, whether anti-Christian or Christian only in name, take advantage of the war to push forward their propaganda. In this connection a warning given by one of the speakers in the debate to which we have alluded, struck us as timely and useful. He said: 'There is also, frankly, a certain danger in the over-insistence on what may be called the Christian front that we should play into the hands of a small group of propagandists here in this country who are concerned to establish what is called the Latin Bloc, which as an idea for the reconstruction of Europe, would be fatal to all the principles for which we are in fact fighting.' This reference to *Rome's* very active propagandism may well remind us that in maintaining the Christian character of our conflict we must be careful to safeguard the purity of Christianity itself. It would indeed be a misfortune if as a result of this war the power of the Papacy again dominated Europe and triumphed over our own Protestant faith. Christian people may well be watchful unto prayer so that a pure Christian faith, derived only from the teaching of the Sacred Scriptures, may emerge from the struggle as the guide and charter of our great Empire."

God's Power to Deliver.

This outspoken declaration of Christian faith, made by the former Governor of Malta, Sir William Dobbie, is worth placing on record:—

"During those two years of the siege I was very conscious of the good hand of God upon us, and I am sure that the continued safety of Malta was ultimately due to His divine protection.

"I am not alone in this conviction. Many others share it with me. I am convinced that God, for Christ's sake, does still answer prayer, and that the recognition of this fact was the secret of the spirit, endurance and fortitude shown by so many persons in Malta.

"The island's story had yielded three lessons: that a stout heart still produced great results; that co-operation in efforts and a determination to help each other was vitally important, especially in times of stress; and that acknowledgment of God through Christ and trust in Him was now, as ever, the thing which mattered most."

It is regrettable that two leading daily papers could not find space for this striking profession of Christian assurance. Why is this?

General Dobbie's testimony can be extended to other happenings of the war, in which the term "miracles" is justified. Some day they will be tabulated; praying people everywhere are not without evidence that now as in earlier years God has heard prayer on behalf of national distress and responsibilities in this and other countries. We listened with uplift to the broadcast of Mr. Hudson, Minister of Agriculture, who, after saying that British agriculture had been sadly neglected before the war, said:

"Much hard work and technical skill had played their part in those mighty yields, among the richest of all time. But he believed that we had a Higher Power to thank as well, and from the depth of our hearts. Some Power had wrought a miracle in the English harvest fields this summer, for in this, our year of greatest need, the land had given us bread in greater abundance than we had ever known before. The prayer, 'Give us this day our daily bread,' had, in these times, a very direct meaning for us all."

Is Immortality Scriptural?

The hold that Spiritism has on many to-day is due to a waning faith in immortality. Great numbers of men look forward to after death with a great uncertainty. If it be not unbelievable that man survives the dissolution of his body it is at least open to question. Natural religion supplies no certain answer to the question, "Do I live for ever?" Christianity, however, breathes immortality as its breath of life. It lives in its risen Lord; it knows that every one who believes in Him will live with and in Him. There is no great "perhaps" in the Christian faith in life

beyond the grave, and yet we have noticed that in much preaching the hope is either taken for granted or expressed foolishly. We must regain the confidence of the New Testament in Immortality—not as something conjectural, but as an experienced truth. The early Christians had the faith. The catacombs bear their silent eloquent testimony to their fulness of trust in Him Who is alive and lives for evermore—with whom their dead live. Christians reach heaven through heaven—the heaven of peace with God through Christ their Lord. Only by a return to Christ can the Church revive its faith in Immortality. We are convinced that modernist teaching which rejects the Risen Faith—"Jesus Lives"—from the Easter message—"He is risen"—has much to do with a feature of our age that is in striking opposition to the whole tenor of the work of Christ and the fundamental postulate of the New Testament on man's immortality. Christianity as well as Judaism has its unbelievers. Many Christians even unconsciously hold there is no "resurrection of the dead." We learned recently in an eloquent address at the Bible Hours by the Rector of the National Free Church Council, in which he stated that the Bible does not affirm the essential immortality of the soul.

Inhalibility.

We turn to another vital subject after taking up our copy of the London Evening Standard and "Londoner's Diary," page 1st attended on the previous day the N.E. Church in Farm Street. How is what he wrote:

"At Farm Street yesterday I heard Father Albert speak on the work of the Catholic Truth Society. Father Albert is a plump priest with a voice of majestic sweetity. His deep tones filled the church, and the one or two words of his discourse which were lost were lost because of too much resonance.

"Lately, he said, we had our Day of National Prayer, and if we were to believe what we had seen and read, the response of the nation and the people was wide and generous, noble and sympathetic.

"It proved beyond doubt that the people of England still believed in God, still accepted the law of right and wrong, still believed in the Divine power that would intervene in national and international affairs in response to the humble cry of humanity. But England is devoid of the guiding hand. The authority to lead must be safeguarded by the gift of infallibility, and that gift was claimed by no other ecclesiastical authority but the Catholic Church."

An Infallible Church.

The late Professor Gwatkin was one of the greatest of Church Historians. In his "Knowledge of God" he wrote: "An infallible Church is of necessity 'indemonstrable,' or, to put it more bluntly, incredible. The future credentials of its decisions must depend on the evidence of future Popes; and that is hardly human prediction, though we are not unlikely to have something more direct. St. Anne, St. Joseph, the Sacred Heart, the *de facto* necessity of the temporal power, and such like. But while we cannot safely say what they will do with their infallibility, there is one thing we can say for certain: they will not do. It is the object of dreams to imagine that they will ever put it to reverse the long evolution of Latin Christianity. No reform is possible—only revolution. An infallible Church must go on adding truth and errors at discretion to safeguard her political supremacy, till the oldest books in private or public libraries will agree with this. Union with her will be reform and reprint of her errors in type. Infallibility, and we cannot understand how any historian of the teaching of Christ and the Apostles, Church can dream of any such claim. Will Rome show signs of returning to the Faith of the Gospel. Facts are not changed and the cries of men for union which is not unity. The people of England, or those of them who know the history of this and other Papal claims, are afraid to smile at the idea that "England is devoid of the guiding hand." They have had too many proofs that the Head of real Infallibility, in all its supernatural power, but without question, Europe guided England's destinies to permit them to think that it is guiding them still. They want no other guidance, look at all that of a rival claimant."—"Infallible" Pope.

Worship and Daily Life.

In his presidential address to the Upper House of Convocation the Archbishop of Canterbury (Dr. Temple) spoke of the wide observance of the recent National Day of Prayer, and emphasised the importance attaching to its having been a week day. He went on to regret that there was as yet no sign of a return to any considerable scale to habits of regular attendance at church services. There was a widespread feeling that, unless services in churches or chapels, what went on in church seemed artificial.

"I am sure," the Archbishop continued, "we must go to the people more than we have done, instead of expecting that they should come to us. This is part of what is meant by strengthening the evangelistic as compared with the pastoral aspect of our ministry. If, in view of our straitened resources, this involves some reduction of the occasions of worship within the church, where there are at present very full and ample, I am sure that cost must be paid." No doubt the kind of prayer and worship which could be offered

in a canteen or picture house was limited in scope, but reality in the sense of evident relevancy to everyday life might be attained."

The question of going to the people more is only one aspect of a great subject. What goes on inside Churches to-day is of even greater import. This is where revolution is needed, and it will come, but we fear it will not be on the Church's terms unless Dr. Temple's warnings are more clearly heard and reforms introduced. We do not labour the point at this time, but the reform of much that goes under the description of "Church Worship" is overdue, else why complain that the churches are largely unattended?

The Evangelisation of Ireland. The Irish Mission of the Presbyterian Church of Ireland is doing an important work and we have been cheered to hear recently from its Superintendent, Rev. F. C. Gibson, that it was never more encouraging. Mr. Gibson writes:

"The history of Ireland for the past 300 years proves, in relation to the evangelisation of Ireland, that politically the Irish problem is insoluble.

"All the efforts of statesmen and the pressure of politicians have failed so far to unite Irishmen. Ireland is still divided; Irishmen remain in rival camps, and never was the tragedy of a divided Ireland greater than in these days when our Empire is struggling for her very existence.

"The explanation of this tragedy is that the real root of the trouble in Ireland is not political but religious. Therefore it must, of necessity, have a religious cure, and we are persuaded that the one adequate cure lies in the religion of Jesus Christ revealed in the Bible.

"In view of this it is, surely, a matter of gratification that the Scriptures are being widely circulated in Ireland to-day and thoughtfully read, and especially that our colporteurs are able repeatedly to visit the homes which now possess some portion of the Bible, and have opportunities for explaining its teaching, and that as a result of this there is clearly discernable, on the part of Roman Catholics in these homes, a more tolerant attitude towards Protestant persons and Protestant truth, which may ultimately break down the barriers which now separate us from the great mass of our Roman Catholic fellow-countrymen. We are assured that it is not by political efforts, but through the gracious influences of the Gospel of Jesus Christ that divisions in our land will ever be finally and effectively removed."

Religion in Schools. The recent statements of the Council of the World's Evangelical Alliance on the subject of Religious Education are helped by the recent official assurance of the London County Council that it favours the Bible in the schools. Dr. Inge, writing on the subject in a London newspaper, makes some pertinent remarks on the controversies about religious teaching in the schools, which he describes as "one of the most discreditable chapters in modern English history." He believes that all sides are to blame. Happily there is more unanimity to-day. Dr. Inge says:

"There is no longer much ground for quarrel between Churchmen and Nonconformists. Both wish their children to be Christians; neither, except in clerical circles, wish to emphasise either "the dissidence of dissent" or "outside the Church there is no salvation."

"The position of the Roman Catholics is different. Romanism is totalitarianism in religion. Its rulers discovered, long before Dr. Goebbels, that if they can catch a child early enough, and stamp him firmly with totalitarian principles, they may hope to keep him as a good Catholic, or a good Nazi for life.

"It is not a stupid policy, but it can only succeed if the Government is totalitarian. It is impossible to rear a flourishing crop of exotics by keeping the gardeners in hothouses while the young plants sit in the open air.

"As for undenominational religious teaching, we are sometimes told that a religion which is no religion in particular is like a language which is no language in particular, and can have no more success than Esperanto.

"But I do not think that the Gospel of Christ, as found in the New Testament, is no religion in particular, and we are thinking of children, not adults. There would be a conscience clause for objectors, or rather for their parents, but I do not think they would be very numerous. The teaching, of course, must be given by the regular teachers, not by licensed intruders in clerical garb."

The leader in an evening paper in the third year of the war contained these words: "At this time when the whole globe is swallowed up in war we must keep grip on essentials." "Because we know beyond doubt that to spread the Gospel throughout the world and to build up the Church which is His Body is essential to the carrying out of our Lord's purpose we dare not relax any effort to call out the personnel and the funds necessary. Whatever other claims may be made upon us this service is primary. The strengthening and renewal of the Church of Christ in every land is vital to the extension of His rule throughout the world."

World Mission Notes

Jewish Missionary Work.

It is strange that missionary effort among Jews does not command more support from earnest Evangelicals. There seems to be an unworthy prejudice similar to that of the Greek Church to mission work among the Mohammedans, who are considered to be agnostics and unfit to be converted. We owe our Christianity to the mission work of Jews, and according to the flesh Our Lord came from the Jews. Why should we exclude His race from our prayers and missionary efforts? Is it because they are at our doors and some of us have Jewish friends? There may seem no response among Jewish workers compared with that of the workers in Israel lands. And yet the records of the societies that labour among Jews are full of stories of victories won for the Saviour and of noble men and women converts who have consecrated themselves to the service of the Cross. And never before was there such an opportunity for Jewish missionary enterprise. Everywhere open doors are calling. The gates of Jewish exclusiveness have fallen. A spirit of enquiry moves where lately there was obstinate prejudice and fierce hostility. From every field of Jewish missionary activity pleading hands are stretched out for help. If missionary work among Jews fails of now it can never overtake the opportunity that will be lost. It used to be said that the chief supporters of work among the Jews were those who searched the Scriptures and believed in the divine mission of the Jewish race. Is the lack of interest felt in Jewish work a symbol of decaying belief in the inspiration and authority of Holy Scripture? If so, there is no hope for Christian missions anywhere. We have much cause for thankfulness to God for opening the doors to the hearts of Jews. The time for showing our gratitude is now with us, and the persecution of the Jews, in Europe and elsewhere—a story of unprecedented barbarities and horrors on the part of the Axis powers—should invoke our prayers on behalf of God's chosen people, and our generosity to aid their relief from want and suffering.

Checking Religious Intolerance

An interdenominational Council of Christians and Jews has been formed to meet the distressing outlook which surrounds the whole Jewish nation. We cannot but think this is a step in the right direction, although the hope may be expressed that this may not be interpreted in any way as calling for other than prayer and effort that Jew and Gentile alike may bow the knee to Christ. The following statement has been issued:—

The present German Government has consistently attempted to undermine and destroy those traditional religious and spiritual values of mankind in which it recognises its most dangerous enemies. The course of the war has seen a steady intensification of these attempts, and German conquests have enormously extended the area in which these policies can be ruthlessly applied.

In the furtherance of their efforts to create division within every community the Nazis have always placed anti-Semitism, which is repugnant to the most primitive elements in Christianity and Judaism alike. We cannot afford to ignore the efforts of the enemy propagation of this evil throughout the world. It is not only a menace to the unity of every community in which it takes root, but it is the very negation of those values on which alone we believe that a new and better world can be established.

In these circumstances we are agreed that it would be for the general benefit to form in this country a council of Christians and Jews, which might draw to itself the support in this matter of all men and women of good will. Such a council has now been formed, and, as the joint presidents, we have been gratified by the influential and widespread response which has been immediately forthcoming.

The aims of the council are:—

(a) To check and combat religious and racial intolerance.

(b) To promote mutual understanding and good will between Christians and Jews in all sections of the community, especially in connection with problems arising from conditions created by the war.

(c) To promote fellowship between Christian and Jewish youth organisations in educational and cultural activities.

(d) To foster co-operation of Christians and Jews in study and service directed to post-war reconstruction.

The Bishop in Jerusalem.

We write these lines immediately after attendance at the Memorial Service in St. Paul's Cathedral for George Francis Graham Brown, Bishop in Jerusalem. It is to be greatly regretted, and seems extraordinary, that so useful and honoured a servant of Christ and the Church should be suddenly taken from us through an accident. He was but fifty-one years of age, and an outstanding Evangelical leader and teacher, and a former Principal of Wycliffe Hall, Oxford. He will be greatly missed. Dr. Graham Brown was a warm friend and associate of the World's Evangelical Alliance. We usually received a letter from him after the Cathedral Service during the Week of Prayer in Jerusalem, and he always stressed the importance of the Week in the fostering of Christian unity and intercommunion. Jerusalem is shortly to witness great events, and the successor to Dr. Graham Brown will adopt a responsible cloak.

The Zenana Bible and Medical Mission.

The Z.B.M.M. lays stress on its strong Evangelical outlook and its emphasis upon Christian unity. The whole history of the Society proves this, and this accounts for its spiritual successes. As we survey the field in India we are struck afresh with the tremendous opportunities which are presented to all evangelistic effort. We find that the Z.B.M.M. has a special, and almost unique, place in the confidence of the Indian people: its hospitals, leper homes, orphanages, schools, village schools, high schools and training classes stand high in public estimation as centres of Christian service and expression of true Christian sympathy—centres which opinion in India realises it would be a calamity to close. Downright disbelievers and Christian unity in practice cannot fall anywhere to leave their mark upon humanity, and the blessing which God has given the Z.B.M.M. proves that India is no exception to the rule. At the time of writing this Society is appealing for eighteen new missionaries. Who will go?

India Seeks Christ.

"Let us forget about politics, let us talk about Christ." The speaker was a Hindu gentleman travelling by train with some friends at the time of Sir Stafford Cripps's visit to India. In the same compartment was an Indian clergyman, retired but still active. As he listened to the general talk on freedom for India he ventured with some fear and trembling to say that a deeper and fuller freedom was offered to men in Christ. To his surprise his fellow-travellers replied with the words quoted above. He went on to tell them more about the historic Christ Who is alive to-day and able to make men free indeed. They all listened with interest and attention.

The same clergyman was invited by another group of men to go to a village some miles from his home to show them how to give Bible teaching in their schools. When he arrived to find a large crowd to greet him, one man after another told how he had been to a mission school and how he valued the Scripture teaching he had had. They wanted similar teaching in their schools.

The correspondent from whose letter this incident is taken makes this comment: "India is greatly stirred in these days, and while there are influences making for trouble, men are weary of barren political talk and seeking for something better. It is a great opportunity for Christians, individually and as a church, to witness to revealed truth and its power in these days of crisis."

Christian Education in China.

China to-day is not the China of one hundred years ago; she is not the China of five years ago. After five years of bitter resistance to aggression, in which the blood has flowed from her people and fires have burned her earth, she has emerged a stronger, greater China. Here will be a vital share in the victory for world freedom. With all that she has lived and with her rich heritage and tradition, she will make an outstanding contribution to a better and surer world.

China has changed, and yet in one way she has not changed. She still gives to the scholar the place to hold in the far off days of Confucius, the place of first importance. When war broke out in 1937 China had one hundred and ten universities. In a short time seventy of these were either "blitzed" or occupied by the enemy. To-day there are said to be one hundred and twenty universities open, and a far larger number of students (reading that in 1937! In the words of the present Chinese Ambassador to this country, "We in China attach very great importance to the problem of education and to our conviction that, notwithstanding the necessity of holding the invader at the front, the importance of training leaders for the future should not be interrupted." These facts and these words are a plain indication of the place that education plays in the thought of the Chinese authorities, and that even in a time of total war.

"China Can Take It."

Under this title a book has been published by the Edinburgh House Press (price 1s. 6d.); it is written by Ronald Hall, Missionary Secretary of the S.C.M., and recently a secretary of the National Christian Council of China. It is suitable for group study or for private reading. Questions for discussion are given in an appendix. A good map and a selected list of books on China are also included.

The title indicates the opening theme. Though more than five years of war China has suffered terribly, but her people are full of endurance and courage. There is a chapter on the significance of what is happening, the association of China with the Allied Powers, the increasing strength of the most numerous people on earth, and the importance of the Christian Church now planted in the heart of the nation. The situation in occupied areas is described in two chapters, bringing the news down to August of this year. The second half of the book gives an up-to-date picture of Free China and the movements for reconstruction. Stories are told of Chiang Kai Shek and other Christians in public life. The picture includes the work of schools and colleges, the S.C.M. and Christian students, now so open to the Christian message, the need for Christian literature, the development of medical work and the growing movement for co-operation and unity. Certain dangers in the situation are frankly faced. But in the centre stands the Christian Church, confronted by what appears to be a unique opportunity for worship and service. The book may be ordered from any bookseller.

Missionary Response to the Universal Week of Prayer.

Speaking from experience which covers nearly forty years we do not remember any previous observance of the Week of Prayer which has elicited more hearty response in the Mission Fields as 1942. This is very encouraging, and evidence of the growing realisation that the fellowship and co-operation which the Week of Prayer offers all over the world is specially appreciated by the missionaries of all societies. Its annual recurrence means refreshment in the faith of the Gospel and practical unity in furthering it by many thousands whose lives are being spent in self-denying effort to win for Christ those who at present are living in the darkness of heathendom. No one familiar with the mission field doubts that the World's Evangelical Alliance, by instituting the Universal Week of Prayer, has greatly contributed to the cause of missions and the growth of Christian unity. The co-operation of the Missionary Bodies in this and other countries has made this possible, and the confidence thus expressed in the Alliance is not unrecognised. We are specially grateful to the various National Christian Councils who cordially assist in the annual translation and distribution of the universal topics for prayer, and if our friends could see the various translations as they are received in London they would realise more fully than is possible from this appreciation how deeply important is the co-operation we receive. We have received some new translations of the topics, and recently a group of translations in many different Indian languages arrived. It is wonderful to realise the golden chain of prayer thus possible over the whole world; it is impossible to estimate its issues—eternity alone can reveal this.

The Ter-Jubilee of the Baptist Missionary Society.

A hundred and fifty years ago, on October 2nd, 1792, fourteen men met in the back parlour of "Widow Wallis's" house in Kettering; twelve were Baptist ministers, mostly of small Northamptonshire village churches, one was a theological student, the other was a layman. The meeting was arranged by William Carey, a young Baptist minister at Moulton, who had formerly been apprenticed to a cobbler. Earlier in the year Carey had published his famous "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," and the object of this meeting was to found a Baptist Missionary Society.

It was a bold gesture, for the Baptist denomination then had little influence and less money, but the company in the back parlour at Kettering were not dismayed and they testified to their faith by collecting the sum of £13 2s. 6d. This was not the beginning of Protestant missionary enterprise—the S.P.C.K. had been in existence since 1698 and the Moravians had already established missions all over the world—but the Baptist Missionary Society, as the first of the great private missionary societies, may be said to have inspired the modern missionary movement in the Protestant Churches.

Two years after the Kettering meeting, William Carey went with John Thomas as a missionary to India. There he spent the rest of his life, founding a missionary establishment at Serampur, translating the Bible, or parts of it, into more than 30 languages of the East, and, among many other activities, exerting himself to obtain better agricultural and farming conditions for the Indian peasants.

Within a few years the London Missionary Society and the Church Missionary Society had been formed; in 1799 they were followed by the Religious Tract Society and in 1804 by the British and Foreign Bible Society. If Carey were alive to-day he would see that the Christian community in India is now the third largest in the land.

Resolution of the Council of the W.E.A.

The Council of the World's Evangelical Alliance at their November meeting unanimously adopted the following resolution congratulating the Baptist Missionary Society on the attainment of the 150th anniversary of the foundation of the B.M.S.:

"The Council of the World's Evangelical Alliance wish to congratulate the Committee of the Baptist Missionary Society on the completion on October 2nd, 1942, of 150 years of devoted and noble service in Christian missionary effort. In recording this expression of their feeling, which must be shared by all missionary interests at home and overseas, the Council wish to give thanks to God for the life and work of William Carey, upon whose prayers and labours the Baptist Missionary Society was built, and became the first foreign Protestant Missionary Society of the English-speaking world. Throughout the long period of service which the 150th anniversary of the Baptist Missionary Society represents unfailing attention has been given officially and through all the long succession of Baptist missionaries to the place and power of Christian unity coupled with evangelistic zeal. Especially would the Council wish to emphasise, too, the unfailing loyalty to the Gospel of our Lord Jesus Christ, which has characterised the witness of the Baptist Missionary Society, and is to-day in the forefront of its work.

"The Council, in making this declaration, wish at the same time to send to the members of the Baptist Missionary Society, in the foreign field, and to all officers and friends at home, their warm Christian greetings, and the assurance of Prayer to God that in much land which has yet to be possessed the work of the Baptist Missionary Society may continue and flourish to the glory of God and the salvation of those still sitting in darkness."

Books Worth Reading

THE AMAZING JEW. By Alexander J. Pollock. (Central Bible Truth Depôt. 3/-.)

That this arresting volume has reached its third edition (and a fourth is in preparation) is only one ground on which it is reviewed under the above heading. The volume is really a commentary, and a valuable one, on the history and future of Israel based on the Holy Scriptures, and the Author builds up an amazing continuity of quotations from Genesis to Revelation, making a story that is inexplicable apart from the Scriptures and the power and purposes of God. The volume is illustrated throughout with excellent pictures of Palestine, those of Jerusalem being beyond praise. It should be remembered, whether we like it or not, that the Jew holds the future, and all the attempts of Hitler and Mussolini to exterminate their race must perish in the light of God's plans and promises, which we see daily being fulfilled. "The history of the Jew is the finger of God." And be it also remembered:

"The history of official Judaism is a history without Christ. But, incomprehensively, Jesus has accompanied Judaism on its way throughout history. However great the Jewish antagonism to Christianity has been, the Jews never could entirely expel Jesus from their minds. Again and again they were captivated by the great personality. In the seclusion of their homes and hearts many of them studied the New Testament, and Jews have been found with a surprisingly deep knowledge of it. For the mediæval Jewish tradition, Jesus was the Hanged One, the Condemned One; He was made an object of utter derision and loathing. But in the nineteenth century the more liberal-minded Jew began to recognise in the teachings of Jesus the ethics of ancient Israel's prophets. To-day it is generally observed that Jews, liberal Jews, and to a certain extent orthodox Jews also, claim Jesus as one of their own. Since the beginning of the twentieth century many hundreds of Jewish publications on Jesus or aspects of Jesus have appeared in Yiddish and Hebrew, English and German, Italian and French, and every year brings new books, in which Jews discuss the Jew, Jesus. Even among the orthodox Jews the old hostile tradition concerning Jesus is coming to an end."

To accompany this review we draw attention to the series of booklets issued by Mr. Arthur Mercer, of Wimbledon, and to an attractive new issue entitled *The Amazing Nation*. It is based upon Mr. Pollock's volume *The Amazing Jew*, and for judicious distribution is to be highly recommended. Mr. Mercer has been able to produce (under cost price, we believe) a beautifully illustrated booklet, not only an answer to anti-Semitism, but suggesting the right attitude of Christians towards the Jewish question, and, incidentally, an appeal to the unsaved to accept God's offer of salvation while it is called to-day; for soon that offer will close, as the times of the Gentiles will be closed, and the Jews of the "amazing nation," preserved by God for His promises and purposes, will "look upon Him whom they pierced" and become saved to serve, missionaries of undreamed of blessing to the whole Gentile world. The price of Mr. Mercer's booklet is 1½d., his address "Rosel," Wimbledon, S.W.19.

THE FAITH THAT MUST OFFEND. By Joseph McCulloch. Hodder & Stoughton. 6/-.)

Unless we have misread this book the Author, who writes after ten years' experience in Anglican Orders, represents many thousands of thinking Christians to-day who are tired of Ecclesiasticism, with its capital E, but who long to see in our national religious life that expression of natural faith in God and in Christ Jesus which commends itself by its spirit and deeds rather than by its isms. There is much to offend some minds, perhaps they ought to be offended, it may be one channel, direct or indirect, of spiritual revival, for them and for their church. The author asserts his belief in the power of Christ, and of nobody else, to blow down the walls of partition throughout the country, and to enable us to know ourselves and each other. His claim, iconoclastic as it may seem, is for a natural faith, even if it overturns. He believes it is or should be the concern of all in England who will embark on such a way of Christian living with courage, intelligence and self-sacrifice. He adds: "I am harking back to the first days of Christianity, to the days of a vivid, vital Gospel, and to the natural technique of fresh Christian living. But that is not only to look backward, but in the self-same moment to look forward also, for they in those days found union with the source of life, and we to-day seek that same experience for ourselves." This is a volume to be read, and pondered.

EAST AFRICA IN TRANSITION. By John W. Arthur, O.B.E.

This is the Alexander Duff Memorial Lecture, delivered this year by Dr. J. W. Arthur, and published by the Trustees of the Duff Missionary Lectureship, Edinburgh. Its price is 1/6, and may be obtained from the Bookroom, 121, George Street, Edinburgh. Dr. Arthur, who has long been associated with the Evangelical Alliance, writes as few can of the African Church in Kenya, of the progress it has already made, and of the work of development that still lies ahead. He believes that the hope of the African Church lies in the full co-operation of black and white, in the erection of an edifice which will be truly African in its main characteristics and which will incorporate in it the best that the Christian learning and tradition of the older churches can give it. The pamphlet is arresting throughout, and a necessary guide to all interested in missionary work as it concerns East Africa.

We have also received numerous booklets and pamphlets, including (from the Inter-Varsity Christian Fellowship) *The Battle of World Evangelisation*, by A. T. Houghton (4d.); *Within Central Asia*, by Mildred Cable, published by the Central Asian Mission (9d.); *Burma*, by Alexander McLeish (World Dominion Press, 9d.); *Danger: Opportunity*, is a particularly attractive booklet, being the "C.M.S. Review for the Year." (6d.)